

Summer 2003

Managing As If Faith Matters

Center for Catholic Studies, Seton Hall University

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*Managing
As If
Faith Matters*



2003 Summer Seminar
Center for Catholic Studies
Seton Hall University

*Proceedings of the
Center for Catholic Studies*

MANAGING
As If
FAITH MATTERS

Summer Seminar 2003



South Orange, New Jersey



*Dedicated to the memory of the many faculty who have gone before us
and whose creative efforts opened this window for us to envision ways in which
a Seton Hall education can nurture the minds, hearts and spirits of our students.*

Particularly, we remember those faculty who died in the year 2003.

William Barlow, Professor Emeritus, College of Arts and Sciences

*Reverend Monsignor Walter G. Jarvais, Spiritual Director and Professor of Spiritual Theology,
Immaculate Conception Seminary School of Theology*

Gilbert L. Mattos, Associate Professor of Asian Studies, College of Arts and Sciences

John Paterson, Dean Emeritus, School of Graduate Medical Education

Bernard J. Stack, Associate Dean Emeritus and Professor Emeritus, College of Arts and Sciences

May they rest in the Lord's loving presence ...

1. The first of the two main parts of the report is a general survey of the situation in the country. It is a very interesting and useful survey, and it is well worth reading. It gives a very good idea of the state of the country, and of the progress of the work. It is a very good survey, and it is well worth reading.

2. The second part of the report is a detailed account of the work done during the year. It is a very interesting and useful account, and it is well worth reading. It gives a very good idea of the work done, and of the progress of the work. It is a very good account, and it is well worth reading.

3. The third part of the report is a summary of the work done during the year. It is a very interesting and useful summary, and it is well worth reading. It gives a very good idea of the work done, and of the progress of the work. It is a very good summary, and it is well worth reading.

4. The fourth part of the report is a list of the names of the persons who have been engaged in the work. It is a very interesting and useful list, and it is well worth reading. It gives a very good idea of the persons who have been engaged in the work, and of the progress of the work. It is a very good list, and it is well worth reading.

5. The fifth part of the report is a list of the names of the persons who have been engaged in the work. It is a very interesting and useful list, and it is well worth reading. It gives a very good idea of the persons who have been engaged in the work, and of the progress of the work. It is a very good list, and it is well worth reading.

SEMINAR ANNOUNCEMENT

MANAGING As If FAITH MATTERS

*Administration, Faculty and Staff
Development Seminar*

Monday, May 19 through Thursday, May 22, 2003

Facilitators:

*Helen Alford, O.P., Professor of Organizational Theory,
University of Saint Thomas, Rome*

and

*Michael Naughton, Professor of Business and Catholic Studies,
University of Saint Thomas, St. Paul, MN.*

As part of the Lilly Endowment "Theological Exploration In Vocation" grant awarded to Seton Hall University, the Center for Catholic Studies sponsored a four-day seminar open to administration, faculty and staff to discern and situate their managerial role as a unique and transformative vocation.

Managing in a university setting poses critical personal questions: As a manager, what kind of person should I strive to become? What kind of organization should I, as a manager or employee, strive to build and maintain? Has my managerial education and formation contributed to a moral outlook that privatizes my faith and insulates my managerial judgments from questions of common and ultimate purpose? Are faith traditions relevant in managing as well as forming others to become managers? Do they offer positive resources in developing an adequate understanding of our roles as managers and educators of managers? Specifically, does the Catholic social tradition offer compelling moral criteria to assess marketing plans that show little consideration for wider effects, job designs that dehumanize workers, ownership structures that reserve wealth to the few, compensation policies that pay below family wages, work hours and travel policies that keep managers away from home, and downsizing policies that fail to address issues of justice as well as efficiency?

Participants in the seminar read excerpts from Alford and Naughton's book, *Managing As If Faith Mattered* (University of Notre Dame Press, 2001).

SEMINAR ANNOUNCEMENT

MANAGING As If FAITH MATTERS

Administration, Faculty and Staff
Development Seminar

Monday, May 19 through Thursday, May 22, 2003

Facilitators

Wesley A. Dyer, OLC, President of OLC/University of St. Joseph

and

and

Wesley A. Dyer, OLC, President of OLC/University of St. Joseph

University of St. Joseph, 32 Park Hill

At a time when many of our students are questioning the value of a liberal arts education, it is important for us to reaffirm the value of a liberal arts education. This seminar will provide an opportunity for us to explore the value of a liberal arts education and to discuss ways in which we can best prepare our students for the challenges of the 21st century.

The seminar will focus on the importance of a liberal arts education and on the role of the liberal arts in preparing students for the challenges of the 21st century. We will explore the value of a liberal arts education and discuss ways in which we can best prepare our students for the challenges of the 21st century. We will also discuss the importance of a liberal arts education and the role of the liberal arts in preparing students for the challenges of the 21st century. We will explore the value of a liberal arts education and discuss ways in which we can best prepare our students for the challenges of the 21st century. We will also discuss the importance of a liberal arts education and the role of the liberal arts in preparing students for the challenges of the 21st century.

For information on the seminar, please contact the Office of the President, Wesley A. Dyer, OLC, President of OLC/University of St. Joseph, 32 Park Hill, University of St. Joseph, 32 Park Hill, MO 64119.

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Cover art by Linda Walter and Elyse Carter

INTRODUCTION: "WITHOUT A VISION THE PEOPLE PERISH"

by Reverend Monsignor Richard M. Liddy

Suppose a man suffers total amnesia. He no longer knows who he is, fails to recognize relatives and friends, does not recall his commitments or his lawful expectations, does not know where he works or how he makes his living, and has lost even the information needed to perform his once customary tasks. Obviously, if he is to live, either the amnesia has to be cured, or else he must start all over.

For our pasts have made us whatever we are and on that capital we have to live or else we must begin afresh. Not only is the individual an historical entity, living off his past, but the same holds for the group. For, if we suppose that all members in the group suffer total amnesia, there will be as total a collapse of all group functioning as there is in each individual in the group.

— Bernard Lonergan¹

Why is it that accrediting agencies continually ask universities to write mission statements, vision statements and strategic plans? Why is it that they repeatedly urge wide consultation and participation in formulating such statements? The reason is that all the members of the university — faculty, students, administration and staff — by their intentional acts and decisions continually re-constitute the meaning of the university.

And it is important to have each person on board. Each one — from first-year student to president — contributes to maintaining the living meaning of the university — or by their drifting, they impoverish that meaning. That meaning is historical.

Groups too live on their past, and their past, so to speak, lives on in them. The present functioning of the good of order is what it is mostly because of past functioning and only slightly because of the minor efforts now needed to keep things going and, when possible, improve them. To start completely afresh would be to revert to a very distant age.

Many changes have happened at Seton Hall since I first came here in 1952: new leadership, cultural changes, new buildings, etc. "The times change and we change with them," goes the old saying. But if those changes are to develop the historical meaning of this University, those changes have to be in continuity with her history and collective memory.

Some names stand out in that memory: Elizabeth Ann Seton, wife, mother, educator, saint; James Roosevelt Bayley, the first Catholic Bishop of Newark, who founded this University; John Oesterreicher who pioneered a new era of Jewish-Christian relations at the Second Vatican Council and beyond; Margaret Mary Reinkemeyer, former dean of the College of Nursing, who gave her life in the service of the people of Africa. These are only a few of the many who have contributed to the meaning of Seton Hall. The number includes the countless Seton Hall alumni who have served as doctors, nurses, lawyers, teachers, business leaders and persons in every work of life.

Management literature witnesses to the fact that if a company forgets its history and becomes confused about its meaning, it will drift and decline. For "without a vision the people perish" (*Book of Proverbs*). The same holds true for religiously founded universities.

What then is the meaning and mission of Seton Hall that is in continuity with its origins? It is obvious that Bishop Bayley founded Seton Hall as a Catholic university to minister to the intellectual and religious needs of underprivileged Catholics — mostly immigrants — as well as persons of other faiths. It was clear to him, as it was to his aunt, Elizabeth Seton, and successive generations of Seton Hall people that genuine religion involves the acknowledgement of the divine in human affairs and the consequent transformation of minds in genuine service. In the context of the secularist reason of the Enlightenment, Seton Hall was founded to link intellect and religion in the service of diverse peoples.

I believe that Seton Hall is called to that same mission today. In the context of a much more diverse and inter-religious world, Seton Hall is called to be “a home for the faiths,” a school with a Catholic inter-religious mission. Rooted in religious faith, it seeks to provide a first-rate education that is truly “liberal,” that is, liberating for the person and the community.

The common meanings constitutive of communities are not the work of isolated individuals nor even of single generations. Common meanings have histories: they originate in single minds; they become common only through successful and widespread communication; they are transmitted to successive generations only through training and education. Slowly and gradually they are clarified, expressed, formulated, defined, only to be enriched and deepened and transformed, and no less often to be impoverished, emptied out and deformed.²

The \$64,000 question for Seton Hall today is whether the common meaning that has constituted her living memory is, indeed, in our time being enriched or impoverished. For without a vision the University will drift, and its meaning will become impoverished. And so we can truly ask if we are opening out to the world through creative conversations, through a Catholicity that is truly “catholic,” that is, dialogical, inter-religious, interdisciplinary?

This has been one of the aims of the summer seminars of the University's Center for Catholic Studies, including the May 2003 seminar titled “Managing As If Faith Matters.” That is why 30-plus faculty, administrators and staff spent four days working with Helen Alford, O.P., and Michael Naughton, both professors of management, reflecting on the nature of human communities, businesses and universities. The aim was insight: trying to grasp the connection between what we say we are doing and what, in fact, we are doing.

Some of what we did will be evident in these proceedings. Some of it involved reflection on the facilitators' own book, *Managing As If Faith Mattered* (University of Notre Dame Press, 2001). A significant portion of the seminar was spent examining the latest version of Seton Hall's Sesquicentennial Strategic Plan and evaluating it from the perspectives presented in the seminar. The group generally acknowledged that the document represents the time and effort of many constituencies throughout the University. At the same time, it was felt that the document did not keep an adequate balance between what in our seminar we called “foundational goods” — such as finances, fund-raising, allocation of resources, technology, buildings, etc. — and “excellent goods” — that is, human development, community-building, liberal education, religion, etc. It seemed very much like a “top-down” document in which various objectives were the provinces of individual parts of the University, but the document as a whole seemed to lack a coherent vision. It seemed closer to a business plan than to incarnating a Catholic university's mission and vision.

For a “vision” statement should be visionary. As someone in the seminar put it, “It should read more like a liturgical document than a tax code.”

Another way to say this is to say that the emphases of *Ex corde ecclesiae*, initially mentioned in our Seton Hall document as key to our identity, are not maintained throughout the document. Pope John Paul's 1993 letter saw the Catholic university as a major locus for the dialogue between faith and culture in our time.

A faith that places itself on the margin of what is human, of what is therefore culture, would be a faith unfaithful to the fullness of what the Word of God manifests and reveals, a decapitated faith, worse still, a faith in the process of self-annihilation. (Paragraph 44 in the NCCB edition).

Ex corde ecclesiae envisions a profound dialogue between Catholic faith and contemporary culture. Again and again, the letter stresses the importance of this dialogue. Rooted in faith, the Catholic university is a central forum where faith in Christ encounters the world. Such a dialogue is interdisciplinary. In the context of the Catholic university, Catholic faith, articulated theologically, enters into a dialogue with the various university disciplines. As in any dialogue, this is not a one-way street in which theology does all the teaching and the other disciplines do all the learning. Rather, in a genuine dialogue all parties are enriched, for "the various disciplines are brought into dialogue for their mutual enhancement." (15)

Theology plays a particularly important role in the search for a synthesis of knowledge as well as in the dialogue between faith and reason. It serves all other disciplines in their search for meaning, not only by helping them to investigate how their discoveries will affect individuals and society but also by bringing a perspective and an orientation not contained within their own methodologies. In turn, interaction with these other disciplines and their discoveries enriches theology, offering it a better understanding of the world today, and making theological research more relevant to current needs. (19; cf. 43)

What is unique about human institutions, such as a university, is that they are constituted by human acts of meaning: acts of conscious questioning, understanding, conceiving, reflecting, discerning, judging, evaluating, deciding, acting, creating. Only dialogue with the past and present creators of this university can reveal its real identity and meaning. Seton Hall is the common creation of many people bringing together their spirit, their talents and their gifts, to create this unique historical institution.

For a university is a process, a set-up, whereby many people cooperate to communicate to a future generation the meanings of the world as understood in our time — and the meaning of human life. As a University, we are a privileged place where society sifts its ideas and future directions. As a religious university, we are committed to fundamental values. We not only can tell historical stories — what so and so said and wrote — but we can also venture to articulate the meaning of those stories. That is, we can, as a University, venture some direct statements, such as:

- Human life takes its meaning from an ultimate transcendent horizon — the root and foundation of the dignity of every human person;
- There is a "good" way to live;
- Our actions have consequences, both for ourselves and for others;
- We are "built" to serve others;
- There is a philosophy of life that will help us flourish in our personal and work lives; and
- Conversely, there are competing visions that ultimately are self-destructive and self-defeating.

Hopefully, the essays included in these proceedings can contribute to clarifying these principles and how they penetrate into our work-a-day worlds.

Finally, I would like to thank all who contributed to making this seminar a wonderful success. In addition to our very competent and charming facilitators, Helen Alford and Mike Naughton (Helen bringing her wonderful English accent and Mike his Chicago accent!), I would also like to thank all those who supported this seminar in significant ways: Monsignor Robert Sheeran, University president; Mel Shay, provost and executive vice president for Academic

Affairs; Reverend Paul Holmes, vice president for Mission and Ministry and project director for the Lilly grant; and David Foster, director of the Center for Vocation and Servant Leadership. I would also like to thank those who worked so hard on the seminar itself: particularly professors Robert Bird and Bill Toth who coordinated the workshop; Mary Savner, graduate assistant in Catholic studies, for proofreading a number of these essays; Linda Walter, director of Disability Support Services, and Elyse Carter, art director, for designing the cover for these proceedings. In a particular way I would like to thank Rose Mary and Colin Nadeau whose generosity has made these proceedings possible. Finally, I would like to thank Shannon Rossman Allen and Linda Malanga who have worked so hard to bring these proceedings to birth. We are grateful to these persons and to all who have contributed in so many ways to making these seminars possible.

References

¹ Bernard Lonergan, *Method in Theology*, Toronto: University of Toronto Press, 1996 (reprint), 181-182.

² Bernard Lonergan, *Collection: Collected Works of Bernard Lonergan, Volume 3* (ed. F. Crowe and R. Doran), Toronto: University of Toronto Press, 1988, 245.

MANAGING AS IF FAITH MATTERED — IN A CATHOLIC UNIVERSITY

By Helen Alford, O.P. and Michael Naughton

When Bill Toth and Dick Liddy asked us to present a weeklong seminar to faculty and staff at Seton Hall on our book *Managing As If Faith Mattered*, we were delighted and honored by the request. Rare it is for authors to be invited to speak with 30 committed individuals on a project they have labored over for six years.

Our week at Seton has left us with a profound appreciation for the dedication and hard work of people at Seton Hall who have committed themselves to Catholic education. It has also helped us to see that we have a lot of work ahead of us both to maintain what has been done in Catholic universities, as well as to deepen and widen what Catholic education can be.

During our seminar, we covered a range of questions and issues concerning Catholic identity: formation of students, just wages, job design, spirituality of work, mission and strategy, leadership and personal vocation. In our essay, we want to revisit the question of mission as it relates to educating the student and managing the university. One of the greatest challenges of a Catholic university in the United States is how to connect its religious mission with all aspects of the life of the university in a way that both promotes the identity of the university and protects a genuine pluralism.

Since John Paul II's exhortation to Catholic universities, *Ex corde ecclesiae* (1990), there has been an increased interest among such universities in understanding their mission. This is all to the good, even if examining the mission often creates conflicts and tensions. For if we are sincere and comprehensive in examining the mission of a Catholic university, we are likely to uncover what some call a "divided life" within the university community, or in other words, a failure to live out the profound spiritual and social meaning that a Catholic institution should embody. There is a good chance that most Catholic universities will have some religious, social and moral language in their mission statement, yet, too often, people within the university will be **living as if** increases in enrollment, efficiency, publications, praise, advancements and rank in *U.S. News & World Report* are what really matters. Most of us would never admit that these goals are what a Catholic university is about, but we can find ourselves **living as if** these were, in fact, our goals.

This tension between the stated mission and the real mission that is driving the organization creates not only a division in the institution, but also division and tension within the people themselves who study and work in the university. We usually see this division better in others than we see it in ourselves. We see it in CEOs who are church-going Christians, but who have disconnected the gospel from their day-to-day lives and created scandals that have discredited corporations as well as their own institutions. We see it in bishops who did heroic deeds in the area of civil rights and poverty, but when it came to running their own dioceses failed to practice a similar concern for justice.

But if we are attentive enough, we can also begin to see it in our students, who can demonstrate intellectual sophistication in their own fields of study but then are prone to slogans and simplistic formulations when it comes to contemporary social issues like homelessness, family breakdown, poor school systems, welfare and so on. Slotted into a narrow career preparation track, one can be at times hard pressed to find students with the intellectual resources to wrestle with how their own future careers can address these social ills. Further attentiveness will lead us to see it in our administrative policies that are driven more by prevailing secular norms and practices than by the principles of the Catholic social tradition. As universities, we are good at pointing out the speck in another's eye, but can we see the plank in our own?

Our point here is not to point fingers or chide the people in our Catholic universities. To some extent, this divided life is simply part of our human condition and, in particular, a mark of the modern world. None of us can escape this division totally, but we can with God's help do much to minimize its effect. The sooner we recognize it, the sooner we realize the problems we have to face, and we can then begin to connect what we do at universities to the guiding principles of our mission.

Catholic universities are in a better position than most to offer a comprehensive education coupled with organizational practices that can help students, faculty and staff to overcome this divided life. In this essay, we would like to explore what are the roots of the division and disconnection that students experience in their education and that faculty and staff experience in their working lives within the organization. Instead of giving into the prevailing culture of disconnection and fragmentation, Catholic universities can instead take this problem on, thereby becoming really transformative places for students to study and for teaching and administrative staff to work and research. For students, Catholic universities have the various parts that could be put together in order to address the major questions facing a student — a strong liberal arts core through which the student can explore the depths of his or her humanity and professional schools through which they can develop their practical skills. For faculty and staff, the wide and living Catholic social tradition can provide a basis for setting up policies and practices that foster the growth of the people who work within Catholic universities.

Unfortunately, Catholic universities do not always put the parts together nor do they always live out the principles of their social tradition. All too often, they suffer from their own particular "syndrome of disconnection," which furthers the divided life amongst students, faculty and staff. Overcoming this is a huge challenge, but it can be done. Seton Hall could do it, and thereby become a leading Catholic university.

The Challenge of Educating Whole Students

One of the most important recent documents that deals directly with the divided life in the Catholic university is the 1990 Apostolic Constitution of Pope John Paul II on Catholic Universities, *Ex corde ecclesiae*. In one of the key paragraphs of the document, John Paul deals with the need for integration in university studies:

Integration of knowledge is a process, one that will always remain incomplete; moreover, the explosion of knowledge in recent decades, together with the rigid compartmentalization of knowledge within individual academic disciplines, makes the task increasingly difficult. But a University, and especially a Catholic University, has to be a 'living union' of individual organisms dedicated to the search for truth. . . It is necessary to work towards a higher synthesis of knowledge, in which alone lies the possibility of satisfying that thirst for truth which is profoundly inscribed in the heart of the human person.

This paragraph gets to the heart of what we have been discussing so far. Students need to integrate what they learn into a vision by which they can live their lives; a vision that is looking toward what is true and good. We cannot live our lives in divided compartments, for we are always the same, complete human person who is engaged in each act that we undertake. In *Ex corde ecclesiae*, John Paul II elaborates what this integration implies for a Catholic university on a more practical level:

While each discipline is taught systematically and according to its own methods, interdisciplinary studies, assisted by a careful and thorough study of philosophy and theology, enable students to acquire an organic vision of reality and to develop a continuing desire for intellectual progress. . . Furthermore, the moral implications that are present in each discipline are examined as an integral part of the teaching of that discipline so that the entire educative process be directed towards the whole development of the person."

In general, *Ex corde ecclesiae* represents an important and authoritative contribution on the part of the papacy toward the definition of a Catholic university in the post-Vatican II era. Some of the more important general issues that *Ex corde ecclesiae* emphasizes include:

- The location of the university is within a tradition. The very first sentence of the document makes reference to this. We are often used to hearing the term "tradition" used in a negative way, such as in the form "traditionalist" (which, like most "ist" and "ism" words, has a critical edge to it), but *Ex Corde Ecclesiae* recovers an older and much more vibrant idea of tradition. In this case, tradition is just as much about openness to change and development as it is about maintaining perennial values. What is emphasized in the idea of tradition is that there is a certain core of beliefs that are passed on but that can be "incarnated" in new ways in every generation, across different cultures or in different disciplines of the university. The very important point about the idea of tradition in *Ex corde ecclesiae* is that it helps us find a proper and effective balance between change and continuity, or, in other words, it helps us distinguish what we need to retain in order to remain who we are and what we can (and often must) change in order to respond to the "signs of the times."
- The work of the university is marked by a "common love of knowledge" and by joy "in searching for discovering and communicating truth." In other words, the work of the university is fulfilling; the university thus "enable[s] people to come to the full measure of their humanity." Often university life does not feel like this, but if the Catholic university in particular does not at least some of the time make it possible for those working within it to experience a shared love of knowledge, a shared joy in searching for the truth and a sense of fulfillment, then something is wrong.
- A key philosophical principle of the Catholic tradition that has major implications for the university disciplines and for the way the university itself is run is that of the primacy of the person over things.
- Following directly from this, the fundamental image of the Catholic university should be that of an authentic human community.
- The research and teaching in a Catholic university should be distinguishable by the following characteristics:
 - the search for integration of knowledge;
 - a dialogue between faith and reason;
 - an ethical concern; and
 - a theological perspective.

It is not difficult to see, therefore, that the Catholic university should have a different atmosphere from other universities, one that enriches the general university environment and society as a whole, precisely because it is different while being open to the wider world and welcoming those of other faiths and none to study and work within it.

One of the most serious disconnections within a Catholic university is the disconnection of its religious mission from the life of the university. There is a tendency to explain the university's Catholic identity in terms of general requirements in theology and philosophy, service projects, campus ministry and a vague reference to the values orientation of the university itself. As our colleague Don Briel has put it:

The once comprehensive claim that the Catholic intellectual tradition might engage and indeed transform any area of intellectual inquiry, from the arts to the social sciences, to business and to law [has] clearly been undermined by the growing pressure to understand disciplinary perspectives as autonomous and discrete areas of inquiry, immune from any integrating vision or claim.

This growing specialization of particular disciplines has in practice created what Alasdair MacIntyre calls "mere assemblages of assorted disciplines," where students move from one discrete set of methods to another, without any guidance as to how the disciplines fit together. This lack of interaction translates into a segmented curriculum that has lost an overall vision and, therefore, lacks ways to work toward an integration of the disciplines. This kind of education in autonomous specializations contributes to what John Paul II has called the "growing inability to situate particular interests within the framework of a coherent vision of the common good" (*Centesimus annus* 47).

In this disconnection of a religious identity from that of the university's day-to-day management, an important role has been played by the disconnection of a formation in the liberal arts from that of professional preparation. As we mention in *Managing As If Faith Mattered*, this disconnection has had wide-ranging effects, since professionals are usually initiated into their disciplines within a university setting. At the same time, professional education, especially in areas such as finance, accounting, engineering and medicine, has become increasingly technical. While technical skills are certainly crucial to a profession, equating technical sophistication with professional competence is to miss the equally important element in professionalism of using techniques for good, worthy and worthwhile ends. Unfortunately, thanks to the confusion between technical skill and professional competence, progress in professional knowledge is often equated with the progress in the technical dimension of a profession, with knowing more about *how* to do things.

This concentrated search for the "how?" has produced a wealth of information and knowledge, and has revolutionized the world of work. There is little doubt about the benefits technical progress bestows by making the world more habitable. Yet, technical know-how by itself cannot answer the equally important question of "why?" As professional education becomes more specialized and technical, it is also becoming more instrumental, that is, more and more taken up with all the features of organizations that make organizations such superb means, and more and more disposed to equate problem solving with the manipulation of organizations' structural elements. It also increasingly marginalizes questions raised in ethics and the liberal arts, questions to do with meaning and with our ultimate ends. The moral or spiritual dimension in professional education is marginalized, treated at best as "opinion" and "personal choice" and accorded little value. The rise to dominance of empirical methods, especially in the social disciplines, has greatly influenced the way in which the humane and social professions, which rely upon those disciplines, are taught.

By relegating religious and philosophical knowledge to the domain of merely private opinion and merely personal practice, university education begins the process of isolating students from the major force that connects most adults to the common good. As Christopher Dawson aptly wrote:

Instead of the whole intellectual and social order being subordinated to spiritual principles, every activity has declared its independence, and we see politics, economics, science and art organizing themselves as autonomous kingdoms which owe no allegiance to any higher power.

The foundations of these autonomous kingdoms are laid in universities where academic disciplines are organized as rows of storage silos rather than threads in a web of interconnected knowledge.

Yet, while the world demands greater specialization, it also realizes that it needs not just specialists running organizations but professionals in the broadest sense of the term. It is interesting to note that as the revelations of corruption were breaking within Enron, WorldCom, Arthur Andersen, Tyco, the Catholic Church, the FBI, United Way, Red Cross, etc., almost immediately attention was directed to universities and seminaries: What are you teaching these people? What does it take to form honest brokers, compassionate social workers, just lawyers, trustworthy

journalists, good doctors, holy priests? Of course, caution is needed here. Universities cannot wholly form the moral conscience of professionals. It cannot make up for the compartmentalization of life that is so endemic to our culture. And, yet, when we look at our Catholic universities, most of us see room for a good deal of improvement.

The Challenge of Managing with Policies and Strategies rooted in the Mission

While there have been many seminars since *Ex corde ecclesiae* on the mission and identity of Catholic universities as they relate to their education, there has been little on the relationship of mission and identity as it relates to managing the university in accordance with its principles and beliefs. This problem of disconnection in educating our students is similar to the problem of the disconnection of managing and leading our universities. The religious identity has become estranged from the organizational practices and policies of the university.

An interesting part of our time at Seton Hall was when we discussed the proposed strategic plan of the University. As one can imagine, this brought out in the group a great deal of emotion and difference of opinion. What kept coming up, however, were questions like: How can the University run itself in a way that it can "see the whole," examine "first principles," "make connections," be "practically wise?" To show how the policies and strategies of the university can be managed in line with its religious-based mission, we can take three examples to help us see in practice what this involves. These three are the question of investments, of wages and of job design

1. How can the university's investment policies be connected to its mission? John Paul II, in his encyclical *Centesimus annus* tells us that "the decision to invest in one place rather than another, in one productive sector rather than another, is always a moral and cultural choice." To speak of investing from the perspective of the Catholic social tradition means never to treat it merely as a market or mechanical activity, directed to the single goal of maximum return on the portfolio. Investing is a moral activity because the decision to invest both influences the wider community, and, as John Paul writes, "reveals the human quality of the person making such decisions," since our choices for the good contribute to our development and our salvation (see *Centesimus* 36).

Because universities have significant investments, they need to witness to the world with policies that do not simply focus on maximum returns. They need to show to the world that investing is a "moral and cultural choice" not only in terms of what they do with their investments but also where they get their investments from. We all recognize that, as stewards of their investments, Catholic universities must make a financial return. If universities fail to increase their wealth through their investments, they will create conditions for bankruptcy. Catholic universities cannot be careless, or wasteful or rash with their investments. When investing, they must use all the practical wisdom available in the investment community that will sustain and grow their financial resources. Yet financial goals, while necessary and even foundational to our investment, are nonetheless insufficient for a fully Catholic view on decision making in investing. As Catholic shareholders, financial knowledge can instruct us on what can be done, but it is a poor guide on what ought to be done.

We need a more substantive account of what "good investing" means. John Paul II, again, is very helpful here. He states that our property and capital are under "a social mortgage," that is, there are social claims on our investments just as the bank has economic claims on our house. Our investments will not bear social and spiritual fruit unless we order it toward principles of human dignity, family unity, just distribution of wealth, peace, solidarity, etc., principles that order our financial gain to the development of persons. If we don't order our investments in some way toward helping others, our gift of material resources will corrupt us rather than develop us.

2. Another important, and in some ways more difficult, area is compensation. Peter Block in his book *Stewardship* wrote: "We have energy about pay that far transcends what you would expect from an economic transaction between employee and employer. Our feelings about it rank right up there with births, weddings, and the big bang theory. Looking at our paycheck, we draw conclusions about self-worth, justice in the work, our political and economic

system and our personal security." As challenging as it is to discuss, let alone implement, a just wage policy in an organization, the failure to do so results not only in poor morale but more profoundly injustice. John Paul II, in a talk to Mexican businesspeople stated: "In the context of the present there is no more important way for securing a just relationship between the worker and the employer than that constituted by remuneration for work." He put it this way, because within the Catholic social tradition, compensation is not merely an exchange, but a relationship, that should place employees in right relationship with each other in order to be just.

To ask whether wages are just in the Catholic social tradition is to ask essentially three questions: "Is it a living wage (need)?" "Is it an equitable wage (contribution)?" and "Is it a sustainable wage (order)?" Answering yes to these three questions is not as easy as it may sound. A just wage is a complex and difficult task entailing a tremendous amount of insight, sensitivity, competence and balance in the face of organizational and societal contingencies; but each affirmative answer moves one from darkness to light, from vice to virtue, from injustice to justice. Paying a just wage is not only a technical exercise of grids, market surveys and benefits, but it is also a virtue, a quality of leaders who desire "right relationships" with their employees. Essential conditions for this right relationship as it relates to employees is that the university meets employees' need (*a living wage*), taps their contributions (*an equitable wage*), and sustains a viable economic order (*a sustainable wage*).

3. A third crucial area for linking the day-to-day operation of the university with its mission statement is that of the design of jobs, or the organization of work. This is the "silent" issue in linking mission and practice, so often overlooked but so important for making that link. (We call it in *Managing As If Faith Mattered* the "acid test" of the link between faith and work). Whereas many people are aware of issues like ethical investing, and we are all well aware of the justice aspect of pay, most of us are quite unaware that jobs are designed and that this has an impact on the way we treat people and live out our mission in a Catholic university. We think that products or services are designed, but that we just "do" jobs. In reality, there is a whole body of thought behind the organization of systems of work, and rather like the investment principle that the single goal of investing is to maximize return, in this case the whole idea on which job design is based is to maximize efficiency.

This has led to all kinds of strange situations that we do not usually sit down and think about because we are not aware that there is a problem. Howard Rosenbrock uses a good story to make this clear, which begins with engineering students being given the task of automating one of the jobs on a lamp-bulb production line. Most of the process is already automated, but at one point, a woman stands and picks up a piece of wire every four and one half seconds with tweezers, which she then inserts into the coil of the lamp bulb. That is all she does all day. Many would think: "This is a rotten job. The kindest thing to do is to try to automate it." So, the students start thinking about how to do this, and after some effort decide that the best thing to do would be to buy a robot, since although the robot is a very complex device, it is cheap because it is mass produced. Rosenbrock points out, however, that good engineering students would try to see how they could get the robot to do tasks other than just inserting the wire in the coil, since it would be a waste of the capacities of this very flexible device not to try to see what else it could do. Then, of course, Rosenbrock can say that the strangeness of this situation is that nobody thought of doing this when the woman was doing this job. He captures the irony of the story in the phrase: "If engineers could think of people as if they were robots, they would give them more human work to do." When we see this, we realize that something is wrong. Unfortunately, most of the time we are quite unaware of the way in which people are instrumentalized at work and the way in which technology is put before people. We are all told endlessly that we just have to adapt to technological change, a phrase that is not entirely untrue but that begs lots of questions. What kind of technology are we talking about, for instance? Are we talking about a technology that is designed to support the work of people, to make it more productive for instance, or are we talking about a technology that is the instrument of domination of one group over another? Technology is not neutral when it is used in the creation of an organization, and we can use it in the university in a way that is 'human-centered' rather than "technocentric."

The main point to be kept in mind when designing jobs in the Catholic university is that we are designing systems *for people to use* in order that they can work together to achieve the goals and promote the mission of the university, not systems that *make use of people* as if they were mere instruments in a big organizational machine. This has far-reaching consequences for the way work is organized, some of which we discuss in *Managing As If Faith Mattered*. Many of these consequences have been recognized on paper but have not been fully worked out in practice because of the lack of willingness to do so on the part of organizations. Wouldn't it be a wonderful contribution of Seton Hall University, both in theory and in practice, if it could become a world leader in working these consequences out in practice? Wouldn't it be a great way of harnessing the talents of the business school toward helping the University live out its mission if University administrators and staff worked together with business school faculty to bring this about, so that Seton Hall would be an example both in practice and in theory of what we have been talking about?

Conclusion: Practical Directions

As the last three points indicate, by taking Catholic social thought seriously in practical ways, the university can begin to free itself from the disconnection between mission and practice. Doing so will not hamper the freedom of action of administrators, teachers and students, for the way of making this integration will be as diverse as the universities themselves, wherever they are to be found in the world and whatever is their primary focus. Fixed templates or ready-made formulas for integrating Catholic social thought throughout the university curriculum and the organization life are not what we are proposing here, although there are certain general areas that the university will need to work on whether it finds itself in New Jersey or New Caledonia or New Zealand.

We propose that Seton Hall think about the following areas and examine whether the religious identity of the University informs these areas. We suggest, within each of these areas, ways to ensure that the Catholic identity of the University is reflected in the way it operates. Our specific suggestions may or may not fit Seton Hall, but the areas identified need to be addressed by Seton Hall if it is to live up to its mission and identity.

1. Research: A Catholic university should have institutes and centers that take responsibility for fostering research that directly promotes the mission of the Catholic university, especially in areas of poverty, war and peace, work, economic justice, family and similar issues, where these issues are addressed from the point of view of Catholic social thought. The Institute on Work is one good example of this at Seton Hall.

Not only should there be institutes and centers promoting this type of research, but a Catholic university should have a significant portion of its research portfolio devoted to larger issues of human concern. Lee Tavis, a finance professor at Notre Dame, explains that the Catholic social tradition on human dignity, the common good, justice and preferential option for the poor provides a larger context for a fuller analysis when examining improvements in efficiency, considerations in global resource allocation, global textile markets and so forth. "As one whose early academic career was based on mathematical planning models for multinational corporations, I can attest to the challenge of including the poor in the analysis and in encouraging their participation." Aiming at relating research to the Catholic social tradition broadly understood does not mean restricting the research program of faculty to these issues. What it does mean is that such research has a presence at a Catholic university, and the allocation of research funds available to the university would need to take this into account.

2. Faculty Development: William Spohn, from Santa Clara University, has argued that "[t]he principal challenge to the transmission of Catholic social thought in Catholic higher education is how to acquaint faculty with its intellectual framework and persuade them to bring its resources to bear in their own disciplines." This is no easy task. Most faculty come from large research public universities who have not dealt with the nature of the Catholic university. Most are not hostile to the religious mission of the university, but they have simply never been invited to engage in the Catholic mission of the university in any real substantive way.

The Lilly Grant at Seton Hall has been very helpful on this front by providing faculty seminars on the importance of vocation and religious identity, but a further crucial question is: How does a university create a culture where the Catholic intellectual tradition is part of the formation on campus? For example, creating a regular seminar on reading texts by some of the great Catholic thinkers and witnesses such as Augustine, Aquinas, Teresa of Avila, John Henry Newman, Jacques Maritain, Dorothy Day, John Paul II, while placing these alongside some of the foils of this tradition, such as Machiavelli, Nietzsche, Locke and Marx, provides a wide-ranging basis for dynamic and interesting conversation among the faculty. Such a seminar would acquaint faculty with the Catholic intellectual tradition in a critical way, which will at the very least help them recognize that such a tradition has something to say. Apart from this, more specific seminars on issues like theology and the natural sciences, the Church and the holocaust, or ethics and genetics, need to be part of ongoing faculty development at a Catholic university.

3. Staff Development: As we mentioned above, staff and administration, except top-level administrators, can be left out of discussions on Catholic mission and identity. This is unfortunate, but can be easily corrected by involving staff and administration in seminars that engage their own vocation at a Catholic university. A seminar on "Managing and Leading at a Catholic University" could focus on the various issues we highlight above — investments/development, just wages, and job design — as well as on other very important issues such as community outreach, hiring, scholarships, merit pay, admissions policies and the like — all in light of Catholic social thought.

4. Curriculum: There are a lot of possibilities for improving our curriculum at Catholic universities so that the vocation of the student is taken more seriously. Paired courses, service learning, ethics across the curriculum, would be some examples. One of the more powerful ways of doing this is to develop an interdisciplinary course that helps students to connect their faith with their profession. Catholic universities should develop a series of courses, depending upon their majors, that examine the professions such as law, medicine, education, business, engineering, social work. Such courses should deal with issues such as "What constitutes the good professional?" "How can one understand the vocation of a professional?" "What is the role of leisure, rest, and contemplation in the life of a professional, as well as the role of a spirituality of work?" "What virtues are necessary for the good professional?" "What are the practices needed for creating an organizational culture that promotes the person?"

Interdisciplinary courses such as these can serve as university capstone courses that can integrate a liberal with a professional education. Often a particular major offers students a capstone course that attempts to integrate the varieties of knowledge they have learned throughout their major degree. While most majors offer capstone courses, most colleges and universities do not offer a capstone or integrative experience of the student's whole education. Catholic universities need to identify what kind of course could offer the student the possibility to integrate his or her whole university experience into a meaningful whole. Such a course could serve as a signature course that cannot be easily duplicated at any other university and one that students will remember for its uniqueness and its impact on their lives

These are just some of the areas to which Catholic universities need to be attentive in order to connect their religious mission to the education of students and to managing its institution. Not to aim to do this will leave Catholic universities realizing only a fraction of their potential and sometimes even creating dissatisfied and disappointed faculty, staff and students. The good news is that taking these and related issues seriously in attempting to build a strong link between the mission and policies, practices and curriculum of the university, can only help to build better and stronger university institutions that will be able to make an ever-more unique and profound contribution to the common good.

MORE AND JOYFUL WORKING

By Ann M. Mayo

For the past 25 years or so, I have enjoyed nothing more than walking the grounds of any college campus in the late summer when the students are gone. It's so peaceful, so serene, so quiet. You can walk the pathways without being shoved aside by students running to class; you can hear yourself think; you can actually get work done in your office; and you can remember why you are here. For if the students fail to return, my friends, neither would you or I.

I came to this business of teaching by accident, or fate, or a calling. Whatever it was, it was not what I had planned, and the realization of what it would mean to me also came a bit late — and still arrives with a bit of joyful surprise every once in awhile. So, while I enjoy that summer peace and quiet, it is the return to teaching to which I look forward. I trust that I will still be surprised to find that joy in my work, and I will continue to love going to work as much as I have for the past 25 years.

I am very fortunate. I have worked in sports. I have worked in business. I love going to work every day. Now I teach students about working in the sport business. I am helping to create students who will love their work. This may be what I have been called to do, or at least a part of it. I know this every time I see the light in a student's eye when he/she comes running in to tell me they just got a job in the sport business. And what I most appreciate about these students is that they understand that working in sports is not about material gain, or banker's hours; it is about really loving what you do. It is about joyful working.

So why, when these happy realizations have come to hit home with me, am I experiencing such angst? Is it enough? Should I be doing more? Should I be experiencing more?

More, More, More! The mantra of our materialistic society! Yet, it's not really something material I seek. It is, however, more of something. Is it another calling? Are we allowed to have two? Or three? (Don't we call this mid-life career change?) Do I need to do more, to experience more, before I'm called home? I have more time. Shouldn't I use it? If I only have this one life to live, don't I want to cram as much into it as I am able?

What I am coming to see is that this "more" can be found in a number of forms, and, perhaps, need not be found in another calling. It can be found in more involvement in the environments in which I find myself; that is, my various communities. It can be found in my own work. But, more importantly, it can be found in a process: that process of integrating who I am as a teacher, a manager, an employee, a woman, a person.

That "person" who I am in my private life has always seemed to me to be well integrated into my work life. This could be because I am well integrated, or it could be because I am always working and never taking time to really identify that "person." I think this is what I am learning: That the desire for "more" is driven by a need to keep changing others and things, a need to keep managing and teaching, to keep doing, to remain on the objective side of things. In the seminar this was called "restlessness," a deep-seated refusal to rest. If I never stop, I never have to address the other side.

Why is this important in my learning process? It is because the other side is the subjective, internal, personal side of this change process. I began this project, "Managing As If Faith Matters," verbalizing that I was interested in putting "theory into practice," taking Catholic social theory and integrating it into my management teaching. And, I am. I am also very much interested in examining how we integrate this theory into the mission, and even more importantly, the practices, of the University. About this, I intend to become much more vocal.

In the back of my mind, and the pit of my stomach, however, there was some growing unrest. I felt the questions coming, the difficult ones, the ones that gnaw at your stomach and mind, the disquieting ones. I knew it was the time for me to begin to address some of these questions on a much more personal level, and I knew that those questions too were drawing me to this seminar. The other side is "me." These questions address the need for self-examination and contemplation, the need for "rest." Many of us in my generation don't do "rest" very well. So I thought:

"Take a week for yourself, sit in this seminar, and see where it takes you. At best, you'll find some answers; at worst, you'll learn some things for better teaching management."

My great aunt passed away last week; she was 96. All the women in my family live to a very old age. God willing, I have many, many more years left to find the answers and to practice what I learn. I have learned some things. I do have a calling: to teach students to work at what they love and to work joyfully. I love what I do and I have loved going to work most of the days of my life, and for that I am most thankful. So, I found some answers. And, I found more questions — lots and lots more questions. And in the course of my mid-life "episodes" as I like to call them, I have learned to make some compromises.

So I will take some time to rest and contemplate the questions, to do some self-analysis, to read and to pray. I will take "more" time for this.

ENGAGING OURSELVES IN WORK

By Elyse M. Carter

"We want every member of our University community to begin viewing their work not solely as a paycheck or something one 'does in-between weekends' or as 'death on the installment plan,' but as a divine vocation in which one's deepest bliss intersects with the needs of others."

— "A Theological Exploration of Vocation at Seton Hall University" 2003

When the invitation was extended to the entire Seton Hall University community to attend the 2003 IMPACTS seminar at Seton Hall, I saw that as a great opportunity to deepen, even further, my connection to the University. Attending the seminar enabled me to engage in conversation with many gifted and dedicated members of the University community — faculty, staff and administrators. We have on our campus a wealth of talent and expertise, and now I appreciate even more the whole of which I am a small part.

The seminar also gave many of us opportunities to share our personal thoughts, ideas and visions for where we are now and where we can go in the future. As a person who has worked in the creative world of graphic design, writing and publishing for many years, I am quite at home in the realm of thinkers, and even of those who dare to think differently. I have seen people of vision and dedication bring great ideas to fruition, to the benefit of many.

Our University has a vision and commitment to training servant leaders. And yet, sometimes I wonder, do we as members of the University community know what that means for each of us? What are the basic characteristics of servant leaders?

"The servant leader is servant first It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: do those served grow as persons: do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, not be further deprived?" ¹

Robert Greenleaf (1904-90) introduced the theory of servant leadership in his 1970 essay "The Servant as Leader." His essay has influenced many leadership and management experts. Larry Spears, author, editor and CEO of the Greenleaf Center for Servant-Leadership, has studied the philosophy and work of Robert Greenleaf for many years. Spears has identified 10 characteristics of servant leaders. These 10 qualities are listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people and building community.

The servant leader is an excellent listener and listens receptively to what is being said and unsaid. He is genuinely interested in the views and input of others. An employee instinctively understands that a servant leader wants him to share his ideas, and that those ideas will be valued. Empathy is a character trait of a good servant leader, who strives to understand those around him. He can see through the eyes of those with whom he works and engages in the lives of others.

A servant leader recognizes that she has an opportunity to help heal those with whom she comes in contact. If someone has been hurt by a destructive work environment, a servant leader can work to turn this around and can work to cultivate a positive relationship.

Keen awareness helps a leader to understand issues involving ethics, power and values. A servant leader relies on persuasion, rather than on a position of authority, to make decisions within an organization. He or she seeks to convince others, rather than coerce them into compliance, knowing that coercion is ineffective in the long run because it doesn't allow the persons who are being led to grow. The leader is naturally persuasive and offers compelling reasons when making requests.

A servant leader tries to nurture his or her ability to conceptualize, that is, to dream great dreams. He or she also encourages others to problem solve and fosters an environment that values the creative process. The servant leader has the foresight to understand lessons from the past, the realities of the present and the likely consequences of decisions for the future.

This type of leader has a profound commitment to serving the needs of others and holds his institution in trust for the greater good of society. A servant leader believes that people have an intrinsic value beyond their tangible contributions as employees. He or she is deeply committed to the growth of each and every individual within the organization and seeks to find ways to build community among those who work within the institution.

Is there a relationship between the nature of servant leadership and creativity? And what is creativity?

Teresa Amabile, Edsel Bryant Ford professor of business administration and head of the Entrepreneurial Management Unit at the Harvard Business School, has done extensive research in the area of creativity. According to Professor Amabile, there are three components to creativity: expertise, ability to think flexibly and imaginatively, and motivation. Expertise is everything that a person knows and can do in the domain of his or her work. Creative thinking is one's capacity to put existing ideas together in new combinations. Motivation is defined as an individual's passion and interest.² When given a problem or a project that needs a solution, an employee who is able to delve into multiple areas of expertise and think about solutions from various and unusual angles, quite often will have great success.

Have you ever been in a brainstorming meeting or seminar where every individual has an opportunity to share his or her ideas, perspectives and opinions on a particular topic or project? I am often amazed at how rich and rewarding this type of experience can be. It results in a kaleidoscope of views — colorful, diverse and, sometimes, surprising. Each man and woman brings to such a meeting his or her own expertise, history and experience, permeated by core values and traditions.

Many of us have attended meetings throughout our careers where major decisions on projects have been made beforehand, and employees are just asked to go along. This can be difficult for people who have unique and valuable ideas and opinions, and have no opportunity to share these ideas. Often the decisions will have a great impact on their lives and work, and yet they feel powerless to engage in dialogue about their "fate."

"But to the extent that people in a business [or organization] are prevented from exercising their curiosity, their intelligence, their imagination and creativity, their common sense, their initiative, and their sense of values, the scope of their cooperation will be severely limited. They may do their work, but not with an eye to excellence or ethical value, nor with a concern to find new ways of doing things that will enhance the organization's overall performance."³

Individuals must have opportunities to express their ideas in the workplace, and to integrate their faith and commitment to God into these ideas. They will find fulfillment and contentment in the process and in the outcome of their work. This experience can be further enhanced when the process is supported by a community of friends, family and coworkers. People of faith may find that immersing themselves in the mystery of the creative process

brings them closer to God. When coworkers can really engage and listen to one another, and give and receive feedback, there is the potential to transform an organization.

"If we suppress the talents, gifts and spirits of those with whom we work, we cause them harm."⁴ This may happen in an environment where employees have no opportunity to voice their thoughts and opinions. Perhaps the leaders were trained in organizations with more traditional, hierarchical modes of leadership. Or supervisors may feel uncertain about themselves or their positions, or feel threatened by the abilities of others.

There are many negative ways to react or respond to this leadership dilemma. One might try to undermine the hard work of colleagues or of those who report to them. Or one might choose to criticize the character, effectiveness or skills of competent coworkers. One can also exercise power over others and "force" them to conform or follow orders without questioning. These actions can be destructive to those being undermined, as well as to the entire organization.

There are many positive ways in which a leader can respond to areas of his or her own professional life that may need strengthening. A number of recent studies have revealed that many highly successful leaders are successful in part because they hire and surround themselves with people who are more competent in certain areas than they are. These workers inform, support and strengthen the infrastructure of the organization, for the good of the organization.

How do we fearlessly engage in dialogue with others to investigate creative solutions to problems? How does an individual explore creative and new solutions to problems, while maintaining a profound commitment to one's faith? What role does one's faith play in this process? And how does one think outside the box in the context of a personal faith commitment? Can God handle our creative thoughts? Does He just tolerate them, or is God the author of creative thought? Does He generate creative opportunities for us?

All of our thoughts and ideas are informed by the core values that we hold within ourselves. Fundamental values that faith brings to our philosophy of life include:

- dedication and devotion to God;
- the inherent dignity of all human life;
- the importance of family and community;
- the value of hard work; and
- caring for the poor and the oppressed.

If we bring to our work the core values of our faith:

1. We see our work as a calling and vocation before God;
2. We recognize the inherent value of each person with whom we work;
3. We see the importance of the community of people in which we work, and appreciate the impact on people's lives that the work environment can have, for good or for bad;
4. We appreciate the hard work, dedication and sacrifice of those around us; and
5. We desire to support and nurture those around us.

Can the person of faith grow in his or her religious tradition, in the context of his work environment? Can his or her faith continue to deepen, and can the individual evolve spiritually, during the workday? Or does the work environment cause him to be discouraged and disheartened? Does he lose faith in others and have to turn to his religious community for rescue, solace and healing from a destructive workplace?

Counting Our Blessings

We must provide more venues for open discussion and problem solving, where people who have a deep commitment to the common good of the University and a calling to serve God through their work, can share their thoughts and opinions without penalty. We must create an environment where the people with whom we work feel supported and cared for. We should continue to strive to build a work environment where all employees can grow mentally, emotionally, professionally and spiritually.

We have the best of all worlds here at Seton Hall — a community of intelligent, gifted and dedicated people who are committed to a high and noble goal — training people to go out into the world and serve, heal, teach and lead. In order to train people to become servant leaders, we must create and maintain an environment where servant leaders can be nurtured and trained so they can model servant leadership to others. And we must maintain a work environment where people are happy and fulfilled — where they work collaboratively with others toward this common goal.

Footnotes

1. CF, Greenleaf, Robert K., *The Servant as Leader*, 1970
2. CF, Amabile, Teresa M., "How to Kill Creativity," *Harvard Business Review*, Sept./Oct. 1998
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WILL MY STUDENTS MANAGE AS IF FAITH MATTERED?

By Robert C. Bird

Let's travel back in time. The date is September 1992. The economy is dizzy from a recession, and President George Bush is paying the price for it in an upcoming election. Yours truly, a junior at Fairfield University, sat in a cramped metal chair waiting for the first class of Introduction to Finance to begin. I could not wait. At the time, long before I had discovered my vocation in academia,¹ I believed I would go to law school and practice corporate law. This finance course would be the first taste of that glorious and lucrative future.

The professor entered the room. He was a wizened old sage who had been teaching finance longer than I had been alive. My fellow students told me he was rough around the edges and far too challenging. We students usually sought out the instructors who would give us (we did not "earn" grades, teachers "gave" us grades) the highest scores for the least amount of work. If a student was unlucky enough to enroll in a class where real work (actual reading!) was expected, then you risked missing some social event at the expense of homework. Now *that* was a horrible fate.

The professor began the course with few pleasantries and asked the following question: "What is the purpose of the firm?"

My mind raced as I realized I could actually answer this question. I would be the first one to speak in the course and, thus, test the proverbial classroom waters. I hesitated — better let someone else look silly on the first night of class — but my hand shot into the air on its own. Heck, I was ready with a good answer, a *real* answer, and what teacher would not be impressed with an intellectual chestnut from me? He pointed in my direction, and I do not know where it came from, but I actually said something like this:

"To serve your customer and employees best by producing the highest-quality products and services possible."

The professor replied without a moment's hesitation and perhaps with some annoyance. "No."

No explanation. No reasons. Nothing. He called on someone else.

I was perplexed. That was a great response. Serious brownie points were in the works for that one. Isn't that what I learned, at least implicitly, in all of my prior business courses? Inventory management, quality control, product positioning, wasn't all this ultimately directed toward serving the customer? Isn't that what we were to do as businesspeople: to do well by others who sought our goods and services?

A few other students attempted to satiate our teacher, offering answers such as to "make a lot of money" or "sell your product," but to no avail. The answer came soon enough. The professor pronounced, "The purpose of the firm is to maximize the value of the shareholder." He paused and looked at us as if he had just quoted scripture.

Forget perplexed, now I was shocked. I shot my hand up again and spoke out-of-turn. I had already placed my foot in my mouth once, and there was plenty of room for another appendage. This was not the first time in my undergraduate career that I would speak out in class. Lord knows it would not be the last.

"That's it? We're in business to make a bunch of anonymous people rich? They don't care about the business, just making money on their stocks. There's nothing else to what we do? Does that mean as long as I don't get caught breaking the law I should enrich the shareholders at any price? That sounds really awful."

Students nearby glanced at me as if I had just crossed some invisible line that separates student from professor. I questioned the sage. In fact, I took him to task. The professor's answer struck an emotional chord. He made my chosen profession sound a whole lot less fulfilling. Even then I could not let such a statement go by unanswered.

I don't remember his response, but I have a vague recollection of debating him briefly and being intellectually outmaneuvered. I think the professor treated me in the same way a cat amuses itself with a toy. Slap it around a bit and then cast it aside when you lose interest. I don't recall breaching the topic with the professor again, but I never forgot that brief encounter. Although I learned that the shareholder theory of the firm was a fundamentally important tool for explaining business conduct, and I agreed with the theory in principle, I was never completely satisfied with it as the sole purpose of business. I had just created my own split personality between what *was* the purpose of business and what I *thought* was the purpose of business. By the end of the class, I remember feeling frustrated and even a bit embarrassed by my question that first day. I considered that encounter with my professor as just yet another example of when I should have kept my mouth shut. I didn't think much about it again.

Fast-forward 11 years. Now I am the professor teaching law to undergraduate business students. Business ethics appeared periodically on my syllabus. We discussed the heroic efforts of Johnson & Johnson, Inc., to reassure the public and aid law enforcement when its cherished Tylenol pill bottles were tainted with deadly cyanide. I usually concluded by stating that the Tylenol example reveals that ethical behavior was not only inherently "good," but improved the bottom line and increased shareholder value. This is the "doing good by doing well" philosophy. Conveniently, companies who do quite well and break every ethical concept in sight were left out of the discussion. I knew the "doing good/doing well" idea was incomplete, but it seemed the best strategy available to teach ethics to jaded undergraduates who seemed more than eager to earn the big bucks than think about ethics. That theory seemed the best available, and my students liked it. That all changed when I read Helen Alford and Michael Naughton's book, *Managing As If Faith Mattered*.

Alford and Naughton's book instructs us that the sole function of business is not to enrich shareholders. That may be an important purpose, but it is not the *only* purpose. Rather, we generate wealth not as an end in of itself, but as means to improve the common good of complete development of the human person. The book takes the reader through various prevailing theories of the firm and skillfully applies Catholic social teaching to show how to operate and sustain this common good. Concluding that business had a purpose beyond the bottom line was refreshing to hear and invigorating to put in practice. After a four-day seminar listening to the authors and my co-participants, I now look forward to integrating this into the classroom.

But how? I dare not pronounce that the purpose of business is to improve the common good, declare it self-evident truth and move on to the next topic. That just won't work with undergraduates. Yes, they will memorize the requisite materials and spew back on an exam whatever factoids I deem relevant. Yes, they will know that I want them to say, "The ultimate purpose of business is to develop the common good." But what have I taught them, a new way of thinking about business or just yet another intellectual tidbit needed to navigate Professor Bird's Legal Foundations of Business course?

I do not want my students to merely understand intellectually the importance of faith in business practice; I want them to *believe* it. I have a few ideas in mind. First, I must establish that Alford and Naughton's theory is an *integrative* idea. It does not reject business as a profit-making exercise, but rather integrates a new understanding of business into many established practices. I don't want them to think that Professor Bird is somehow telling them to

ignore all that they have learned thus far in their business courses. *Managing As If Faith Mattered* does not discard current theories, but rather integrates the nuts and bolts of business as a medium for a higher purpose.

Second, I must *concretize* the book's principles. Mere platitudes about the importance of this new idea are not enough. Students will find these concepts distant and unrealistic. They need examples to bring the book to life. It is my responsibility to provide them in a clear and articulate manner. Thankfully, Naughton and Alford do just that and offer numerous examples of companies who put faith and people over profits.

Third, I must give my students the tools to *sustain* the engagement of faith and work. This idea comes right from the book, and it rings true. We do little good if we inculcate our students with this new dogma and then send them off without the tools to put it into practice. So my task lies before me: to integrate, concretize and sustain the principles found in Naughton and Alford's book. This will be a daunting challenge. Perhaps I can make a difference. If even one student hears the call, I will have been successful.

If I could meet my old professor again, I wonder what I would say to him.

References

- ¹ For a far too uninteresting discourse on my discovery of academia as a vocation, see "Discovering your Vocation: The Discernment of Discernment," Religious Horizons and the Vocation of the University, Proceedings of the Center of Catholic Studies, Seton Hall University (2002).

CORPORATE SOCIAL RESPONSIBILITY: A TEXTBOOK PROPOSAL

By Paula Becker Alexander

It was my privilege to participate in the Center for Catholic Studies workshop, "Managing As If Faith Matters" in June 2003, team-taught by Sister Helen Alford and Dr. Michael Naughton. We received and read their book, *Managing As If Faith Mattered* as part of the seminar. I also participated in the IMPACTS seminars in June and July 2003, made possible by the Lilly Endowment grant, "Theological Explorations of Vocation," received by Seton Hall. Both series were organized under the leadership of Monsignor Richard Liddy (director of the Center for Catholic Studies), Reverend Paul Holmes (vice president for Mission and Ministry) and William Toth (associate professor of Christian ethics).

The context of my participation in the workshop, "Managing As If Faith Matters," as well as the IMPACTS seminars was the discussions and negotiations I was having with McGraw Hill about my proposed project for a textbook in the area of Corporate Social Responsibility. At this point, the executive editor of McGraw Hill had proposed the undertaking of my textbook, *Corporate Responsibility in a Global Environment* to the publishing committee; the project proposal sent out for anonymous external review by faculty who teach in the field. This project colored my participation and focused my interest, particularly on the issue of the relation of business to the common good. Dr. Michael Stebbins was one of the seminar leaders of the IMPACTS seminars, and this participation also assisted me in the development of my thinking about the common good, since Professor Stebbins is one of the leading Catholic theologians in this area and has worked with both Monsignor Liddy and Dr. Toth on the moral philosophy and economic thought of Bernard Lonergan, S.J.

The executive editor of McGraw Hill had asked me to differentiate my project from McGraw Hill's most recently published text in the area, *Leading Corporate Citizens: Vision, Values, Value-Added*, authored by Boston College professor Sandra Waddock. Waddock defines the common good in terms of the "public interest" (Waddock 2002, at 57-58). Her concern comports with that of Alford, Naughton and Stebbins, in that each author raises the issues of enterprise output and social value. I decided to try to explore the relation between firm performance and the common good. It seems to me essential that the relation of enterprise and enterprise production to the common good be cast in terms understandable and credible to managers of corporate enterprise. I also want to author a text in the area that can be used by schools of business of all denominations, not exclusively Roman Catholic universities — catholic with a "small 'c'."

I address the issue of "In whose interests firms are managed?" or stated differently, "What is the goal of a firm?" From a managerial point of view, managing enterprise for output is fundamental. The manager must understand the value added created by the production system and the utility created for customers; the manager must understand the firm's customer base and niche. From this perspective, management is concrete and oriented toward the creation of particular goods. *Laissez faire* capitalism relies on "the invisible hand," market forces of supply and demand, and the pursuit of enlightened self-interest to create the common good. I was driven, therefore, to read Adam Smith's *An Inquiry into the Nature and Causes of the Wealth of Nations*, as well as 'Free Trade' and Moral Philosophy: *Rethinking the Sources of Adam Smith's Wealth of Nations* by Richard F. Teichgraeber III (Duke University Press, 1986). Adam Smith's concern with the man of "public spirit" informed *The Wealth of Nations*. Teichgraeber (1986 at 178) characterizes *laissez-faire* capitalism as profoundly democratic:

The project of capitalism as [Adam Smith] envisions it, is for self-seeking men to create a prosperous world in which economic activity serves individual needs and desire, not those shaped by religion, nation, government or privileged social and economic institutions.

Teichgraeber locates Adam Smith in the context of Francis Hutcheson, who relates commerce, virtue and justice, and Hugo Grotius, who is also concerned with justice in terms of the sociology of knowledge, as well as Jeremy Bentham, James Mill and Hegel, who promote the virtues of thrift and self-denial. Enlightened self-interest, which understands that individuals are located in community, must be distinguished from unbridled self-interest, hedonism and greed. Unbridled self-interest leads to the tragedy of the commons, and is portrayed in Dr. Seuss's *The Lorax*, which graphically shows the system effects of a producing enterprise and questions the social value of firm output.

I, therefore, have formulated the common good as: the systems effect created by socially responsible enterprise. Johnson & Johnson Company, in its management of the Tylenol-poisoning crisis, is an excellent example of managing for the common good. Johnson & Johnson's credo was the guiding force behind CEO James Burke's management of the crisis. The credo identifies the interest of patients as preeminent. This definition implies the "common bad," which would be defined as the system's effect created by socially irresponsible enterprise. Dr. Seuss's *The Lorax* portrays the system's effect created by socially irresponsible enterprise, outputting socially useless products. It purports to be a children's book, but like Mark Twain's *Huckleberry Finn*, contains profound social criticism of its day.

It is my plan to continue and develop this inquiry into the role of business in the creation of the common good and to incorporate my perspective into my textbook. It was a privilege to participate in the Center for Catholic Studies' workshop, "Managing As If Faith Mattered" as well as the IMPACTS seminars. Not the least of the advantages is that the seminar presenters have agreed to review and critique the draft of my project, *Corporate Responsibility in a Global Environment*. And, I hope to participate again next year. Although this was my first attendance in the annual summer workshop of the Center for Catholic Studies, several seminar participants were "regulars." It was terrific to meet and speak with individuals working in other areas of the University and to get to know people over the period of the week.

BEATING MY WINGS: REFLECTIONS ON TEACHING IN A SEMINARY-SCHOOL OF THEOLOGY

By William Toth

Day after day up there beating my wings
With all the softness truth requires
I feel them shrug whenever I pause:
They class my voice among tentative things,

And they credit fact, force, battering.
I dance my way toward the family of knowing,
Embracing stray error as a long-lost boy
And bringing him home with my fluttering.

Every quick feather asserts a just claim;
It bites like a saw into white pine.
I communicate right; but explain to the dean —
Well, Right has a long and intricate name.
And the saying of it is a lonely thing.

— William Stafford, *Lit Instructor*¹

How does one teach seminarians and future lay ministers “as if faith matters” in a culture that ordinarily assumes faith ought not to matter in the things that matter most? This question is not meant to make seminary teaching look like a “mission impossible.” I raise it merely to contextualize at the outset what I do and the reasons I do it.

My first requirement for teaching as “if faith matters” is simple: I must reverence the men and women who gather with me in my classes. Catholic social thought and Catholic ethics in general proceed from a simple but profound premise that human beings are ikons of God — precious beyond belief. One of the most noteworthy lines from an Ecclesial document appeared in a pastoral written by the American Bishops in 1983. The document, titled “The Challenge of War; the Promise of Peace,” declared that the human person is “the clearest expression of God’s presence in our midst.” That’s quite a testimony to the significance of the human person!

Of course, there are times in my teaching when I am tempted to love humanity in the abstract and to withhold my love from the anesthetized seminarians in the back rows. Chesterton once said that the Bible tells us to love our neighbors and also to love our enemies — probably because they are generally the same people. Here the resolution lies in love concretely bestowed and not some frantic search for a technique that will help us overpower the recalcitrant learners in our class. Such reliance reveals a mindset that mistakenly believes that for every objective problem there is some sort of technical fix. It is just this sort of thinking that, to my mind, is the reason why we train doctors to repair the body but not to honor the spirit, and form our clergy to be parish managers and not spiritual guides.

At our Seminary, I teach a broad range of subjects, including Christian ethics, Sacramentality of Marriage, Catholic Social Thought and Christian Spirituality in Contemporary Culture. Each has its own foundational assumptions, unique theological starting point and methodology. This leads me to my second requirement for teaching “as if faith matters.” I must reverence the subject with genuine humility. I simply have to accept the fact that no matter how much I read, study and research, my command of each of these disciplines will always be flawed and partial. This realization, I find, can be an effective antidote to the ominous but resilient fear that I will be exposed as

a "*magna cum fraude*" scholar. It means acknowledging to myself and to my students that my job is not to show them how smart I am or how well prepared I am in coming to class or how mesmerizing a classroom performer I can become. No. My vocation, what I am called to do as a seminary professor, is to help my students weave deep and abiding connections between what they are learning and the kinds of priests and ministers they will become. This means awakening in them the elusive but enriching "*sensus ecclesiae*," the mind of the Church, and allowing them space to claim and reclaim this heritage in the complexities of their lives and ministry. It means that my pedagogy involves less of me and more of them. If teaching "as if faith matters" is a daily exercise in vulnerability, it is also a route to self-purification. I teach men and women whose life pilgrimages for better or worse have set them before me in my classes. They are complex human beings who need to be approached with wisdom and grace. If I am to open them up to the practical beauty of faith, I myself must be a person of integrity. Good teaching comes from good people.

The third requirement for teaching as "if faith matters" is to teach students to pay attention to the mystery of God in their lives. The seminarians and lay ministers who I deal with share a common sense with many in our society that the language, assumptions and convictions of a radically secular culture are no longer rich enough to sustain the sort of life people yearn to live. But where to turn? Sadly, even within our churches there is a growing incapacity to address in compelling terms the meaning questions: Why does the world exist? Why does it have its present order? Of what value are human beings? What is worth dying for? The challenge goes to the very heart of the theological community; it is the challenge of faith itself, and seminarians and future lay ministers must face it. A few years back Edward Farley raised the question as starkly as possible:

Could it be that there are no realities at all behind the language of this historical faith? Could it be that the testimony, the storytelling, the liturgical expressions of this faith refer to entities that have only phenomenal status (that is, are only projections of our own consciousnesses or creations of our own cultural and economic systems)? Could it be that the mode of human existence which this historical religion calls faith involves no cognizing, no apprehending at all? Are Christian theologians like stockbrokers who distribute stock certificates on a nonexistent corporation? In this situation, the reality of the corporations, its size, type, power, and promise turns out to be simply the broker itself. ²

The question of faith that needs to be raised and understood in our seminaries and schools of theology is directly related to something terribly human — our freedom. Christian faith, if it means anything, means freedom, the freedom to give up the anxious and impossible task of keeping oneself from falling; the freedom to turn from oneself as the source of one's own life and hope; the freedom to give up the struggle to control everything by one's own power. Ultimately, Christian faith means the freedom to be at home in the presence of a loving God, to rest in the knowledge that one has been sanctified in the redeeming act of Christ. Everything else is derivative. That which God has done and is doing in Christ is the primary framework for effective theological education and formation.

Back in 1979, Karl Rahner asked the following question:

Do we have any experience of the Spirit? Do we merely nod respectfully in the direction of other people's experience which we ourselves find rather elitist? Do such people merely offer reports of a country that we have never seen and whose existence we are content to accept much as we might credit that of Australia if we have never been there? ³

Rahner went on to cite a number of instances when the Spirit is present and recognizable: moments when we forgave someone who hurt us deeply or when we experienced forgiveness from someone close to us for words we spoke with cutting unkindness; moments when we found the strength to accept a responsibility even though it had

no apparent offer of success and advantage; moments when we were good to another person from whom not a word of thanks was ever forthcoming; moments when we tried to love God only to encounter God's silence, and it seemed like death and absolute rejection but we persisted in the silent darkness; moments of rage and anger at the victimization of the "little ones" — the poor, the powerless, the voiceless.

If I have taught "as if faith matters," I will be able to point to students of mine who can detect the presence of God around them and speak it powerfully to others. And I will consider myself successful to the extent that I have helped open them up to this sacred capability.

References

- 1 William Stafford, *Traveling Through The Dark* (New York: Harper and Collins, 1962), 77-78.
- 2 Edward Farley, *Ecclesial Man: A Social Phenomenology of Faith and Reality* (Philadelphia: Fortress Press, 1975), 6.
- 3 Karl Rahner, *The Spirit in the Church* (New York: The Seabury Press, 1979), 11.

DOES IT MATTER?

By Patricia Ann Stalker

Somehow, I have always managed to be part of a faith-based organization. It is not that I necessarily felt the need to be with those of like mind or interests — there are challenges within these organizations as well as in any organization. Rather, I feel it has been because of the blessings I have received throughout my life and the resulting need to contribute in my own way and, perhaps, make a difference for the good.

These feelings led to my decision to become a volunteer worker back in the '60s and from there to be given the opportunity to assist in the establishment of The International Liaison, a program for the recruitment and placement of lay volunteers in projects throughout the United States and worldwide. Today the program is known as the Catholic Volunteer Network for Volunteer Service and is based in Takoma Park, Maryland.

After my "retirement" from The International Liaison, taken for the best reason — the birth of my first son, David, I was a "stay-at-home" mother for the next 17 years because of the additional blessings of son number two, James, and son number three, Joseph! In looking to their future and the reality of expenses involved in furthering their education, I returned to the "other" working world ... the one outside our home. Because of family ties to Seton Hall University and my own experience with studies there, my decision seemed clear as to where I would like to follow my desires to be a part of something greater than myself.

Over the past 15 years I have had varied experiences and have learned a great deal about the sometimes very complex workings of this University. I have learned from the people with whom I've been fortunate to work: administrators, faculty, staff and students. The opportunities for sharing in committees, projects, conferences, etc., have all been offered, and I found myself "involved" outside the routine requirements of my secretarial responsibilities. Meetings and committees can bring both a sense of fulfillment and of frustration, as I'm sure many understand. There were times when effective change resulted. There were times when the ideas and "promised outcomes" simply did not happen.

When given the opportunity to take part in the seminar series sponsored by the Center for Catholic Studies, I sensed that, perhaps, this time, the outcome of sharing knowledge would have a positive effect both on myself and on the community of Seton Hall University. Now, some weeks later, I know this seminar has enabled me to see my position here in a new light, giving me a broader perspective and a great deal of encouragement. I pray that what comes from this seminar, the Center for Catholic Studies and the Lily IMPACTS training sessions, will also bring a re-awakening to the entire Seton Hall University community as to who we are, what we are meant to be and where we are going as a Catholic university.

There was such a wealth of information and insight presented during the seminar, "Managing As If Faith Matters," that I've tried to write this paper from the viewpoint of a University staff member and concentrate on the areas of the qualities of a faith-filled manager and the importance of integrity in dealing with employees.

The beginnings of the seminar, focused on the premise that the quality of faith, as it exists in the individual's life and home should be lived in the workplace as well. There should be a "natural" flow and there should be no "split" personalities, no fragmentation. This "ideal" is probably something that very few of us think about; hopefully who we are (not where we are) enables us to practice the virtues of faith, hope and love in all aspects of our lives.

The challenge of living our faith to the fullest can be met — but not on our own. We need others to support, encourage and show by example the values of integrating a faith commitment into living every day. When this is

given, the results are sometimes amazing. The passing on of values from one person to another creates a "domino" effect. When this does not happen, the results are demoralizing and create a negative reaction, a fragmentation.

In their publication, *Managing As If Faith Mattered – Christian Social Principles in the Modern Organization*, Sister Helen J. Alford and Michael J. Naughton stress the aspects of integrity as it applies both to the individual and to the organization. They state that integrity on the organizational level "requires that conditions or structures exist that allow us, as workers, to become and to remain whole."

Over the past few years at Seton Hall University, there have been times when the integrity of the community has reached the highest levels. Through heartbreak and tears the entire community united in support and prayer during the tragedy of the fire in Boland Hall. On September 11, 2001, the community once again showed its strength in unity. We became whole and remained whole through these difficult times.

In reality, in order for an organization to survive, collaboration in leadership is a necessity. Of all the qualities discussed as being necessary to be an effective leader/manager, the ability to *listen* would stand out. The term "management" has a double meaning. In its positive sense, it means to handle or direct with a degree of skill; to handle with care; to achieve one's purpose. In the negative sense, it means to make and keep submissive; to alter by manipulation. Within the framework of a faith-based organization, the choice should be clear.

We *hear* a great deal about faith and justice and the importance of the individual. We perceive or apprehend by ear. But do we listen? Since listening by its very definition means to tune into and to listen with both mind and heart, it requires a reaction. There are so many voices to be listened to within the University community: administrators, faculty, staff and, probably most importantly, our students. But a true commitment to justice demands a response.

"Those who are in charge should work harder than the others and conduct themselves with greater submission than their own subjects. Their lives should serve as a visible example of what service means, and they should remember that those who are committed to their trust are held in trust from God."

(Saint Gregory of Nyssa)

Others share the responsibilities of those with the "title" of manager. A manager can only be effective if the people with whom he or she works make the effort to take an active role in the overall good of the organization. Sometimes this causes difficulties because those in leadership positions do not feel the need to share information; they believe in keeping others submissive. The old response of "need to know" is misused as an excuse to avoid sharing information; it is simply untrue. When there is obvious need to share, then for the overall good of the organization, it should be done.

The hazards in going forward in today's world of high technology is that an organization could become "cold corporate" and not "Christian corporate." Where matters of faith and the human spirit and dignity become secondary and the emphasis is put on "foundational goods" (i.e., finances, technology, buildings, etc.), rather than "excellent goods" (i.e., human development, religion, community building), an atmosphere of division within a community and dehumanized attitudes toward work can occur.

Within the University, attempts to overcome divisions and prevent poor work attitudes have been made in the past through small-group meetings within various departments. They offered workers the opportunity to share suggestions and information in a personal manner, showing a greater respect for the opinions of others. Of course, this happened when these suggestions and information were "listened" to and acted upon. Perhaps these continue

in some areas. The need for people-to-people, in-person communication is vital, especially today when much of this is being replaced by e-mail, voice mail and Web pages. These systems, while necessary to some extent, detract from the spirit of working together toward a common goal: the good of our students. The use and misuse of these procedures sometimes lead to frustration on the part of all. There is no replacement, for instance, for the presence of an efficient, caring and knowledgeable employee when dealing with students.

The IMPACTS questions raised in the light of Christian social traditions are difficult to answer. I have attempted so far to be positive. However, I have mentioned fragmentation and feel it is sometimes fostered by the difficulties faced in attempts to be Christian when issues such as salary and job design are out of sync. There has been a tendency, due to reengineering, to attempt to have employees cover multiple positions, some of which entail tasks for which they are not prepared. While it is true that training is offered, the talents of the former "experts" are stymied because of the need to "do other things." The workload created for an individual because of multiple responsibilities is not always recognized. There is confusion in some areas in identifying the specific duties of a particular position. It can become difficult to maintain a sense of loyalty to even the best of managers when one is overworked and, yes, underpaid.

The current system for recognizing and rewarding the initiative and willingness of those employees who have answered the call to do more is lacking in a sense of justice. In some areas, those who do only what they are required to do (and sometimes not even that) are paid at the same level as those who embrace the principles of Christian work ethics. While many managers recognize the importance of keeping staff members who exceed their job descriptions and show initiative, they are not always able to have the employees compensated. It is disheartening and disappointing to both the supervisor and the employee when, in spite of the truths presented in the questionnaire granting a level increase, the employee is turned down. Sometimes this creates a situation where the employee must look for a higher paying position on campus or leave the University entirely. This leads to additional training in both the former and the new position, which can be a slow process as well as expensive because costs are incurred for advertising and time lost for a particular department.

Benefits offered, such as tuition remission, a pension plan and hospitalization, most definitely provide an environment that nurtures and sustains the rights of the individual and provides opportunities for growth. Tuition remission is one of the most enticing benefits offered and has been shown to be one of the reasons why skilled professionals who could earn more in the corporate world come here and remain. These benefits provide part of the University's commitment to the strategic goal of "fostering a vibrant community where all can flourish."

The words in the University mission statement, the vision statement and strategic plans are statements affecting all segments of the University joined in community. It becomes the responsibility of all to do what they are able to make these words come alive through combining faith and work, by "living the Catholicity proclaimed." One of the quotes used during the seminar was by Rabbi Jeffrey Salkin who said, "In work, do not judge what you do, but the meaning you bring to it ... an awareness of the presence of God in life." Perhaps Seton Hall University will continue to assist its workers, present and future, in all divisions, and students as well, to be aware of this presence in our workplace and enable our varied communities of faith to work together toward a common goal.

Certainly one of the ways in which this can be done would be through the support and encouragement of projects such as the Center for Vocation and Leadership as well as IMPACTS training sessions. While job descriptions call for applicants to "possess an understanding of and willingness to support the Seton Hall University Catholic mission," this requirement is not stressed at the time of orientation. It is hoped that human resources professionals, managers and program directors encourage faculty, administrators and staff to take part in the workshops and seminars offered, and that at least a portion of the areas discussed in such seminars/workshops be incorporated into new employee orientation along with a thorough explanation of the University's Catholic mission.

In truth, I feel the title, "Managing As If Faith Matters," could actually be "Living As If Faith Matters." After all, we are all managers of our lives. Who we are incorporates what we do, and both living and doing require faith: faith in God, in our families, our communities and in ourselves.

FAITHLESS AND FAITH-FULL ORGANIZATIONS: A REFLECTION

By Paul J. McKenna

Back in January 2003, when I learned of this seminar, I was intrigued. I have always had an abiding interest in how organizations and their people are managed, but I must say that until then, I never really thought about management from a "faith-matters" perspective. I simply viewed the process of organizational behavior from a strictly secular viewpoint: Companies or organizations were established to achieve a specific purpose quite apart from faith. The purpose, be it profit or nonprofit motivated, really had nothing to do with faith as we commonly understand it. Once an organization achieved momentum or a life of its own, the culture that brought it to that point would be perpetuated until some catastrophic or "life-threatening" event mandated change. The kinds of catastrophes I have in mind are economic or cultural watershed events that require foundational organizational change without which the organization would cease to exist. I know that organizations are run by and ostensibly for people, but I never thought it possible that faith might have something to do with the way organizations are run. This seminar demonstrated to me that faith not only matters, but it is essential to achieving the common good, where people connected to the organization can grow and develop as complete human beings and ultimately, become the persons that God created them to be.

Let me provide some background on my work life to date. I am only recently employed by Seton Hall University. Prior to this, I spent more than 30 years in the corporate and consulting arenas in management roles as well as in individual contributor roles. I must say that virtually nowhere did I truly feel that I was being managed as if faith mattered, nor when it came to my time to manage, that I, myself, managed others as if faith mattered. No doubt, my experience on both sides of the management table was shaped by my mindset (i.e., the aforementioned secular viewpoint that I brought to my work).

Yet all this notwithstanding, I did notice that over my career of three decades there were some significant changes in management attitude and motivation. When I began my career, my responsibilities did not consume my colleagues or me, nor did I see any attempt or hidden agendas on the part of my management to convert me or anyone else for that matter into workaholics. We all knew what was expected of us as team members, and we did our best to achieve our individual and organizational goals. We certainly operated under the principal of subsidiarity with decisions made at the lowest-possible level. I never sensed any malicious intent on the part of my superiors, and I truly believe that there was some adherence to a model where we all worked for the "common good" of the group.

This sense of shared purpose seemed to be prevalent from my experience until the mid 1980s. From that point, something seemed to change. Money definitely took on greater importance. The employee, though rewarded well monetarily, appeared to be treated more like a unit of production rather than a fellow human being. The "What have you done for *me* lately?" (and I stress the word *me*) attitude took over. Management transmogrified into an exercise in self-interest maximization. This new approach to management had a smug, "This is the way things are" aura about it. If one ventured to resist the approach, one was accused of going against "bottom-line reality" The fact that all company reality had been reduced to bottom-line was generally accepted even when it led to the detriment of many within the company. Not only was management not acting as if faith mattered, it seemed to be operating in direct opposition to a "faith-matters" paradigm. The initial response to any problem was not what went wrong, and how can we work together to prevent this in the future, but who can we scapegoat? The new buzzwords were customer satisfaction and shareholder value.

Obviously, everyone would admit that remedial action is required when customers are dissatisfied to the point where the company's existence is jeopardized. Managerial concern for "shareholder value" was a bit more complicated. Despite the appeals for shareholder value, I somehow had the sense that some tough questions were resolutely avoided. Did organizations try to maximize shareholder value even to the detriment of their own workforce? Did they look to orchestrate themselves out of business through asset plays and other such financial gimmicks? Did they look to buy out their competition not for the sake of merging for strength, but simply to destroy an irritant in their quest for maximum gain? Did they seek ways to cut their employees' compensation to beef up their bottom lines? This list could go on and on.

The point is very simple. I have come to the painful conclusion that the business culture in our society is very sick. Greed dominates and deceit is rampant. Employees are encouraged to pad their billable time by milking the work, while at the same time assuring the customer that he is receiving added value. Quantitative geniuses are creating derivative products that benefit only the inside players, while causing irreparable harm to those not in on the deal.

I don't want to sound naïve. I know there has always been corruption as long as there has been commerce, but it seems to me to be more blatant today than in the past. Reputed leaders in corporate circles seem arrogant and very self-satisfied. When confronted with their foibles, their first defense is ignorance, then when that fails — outright lies. As time went on, I found myself becoming more at odds with the culture I was attempting to work within. I began to feel like the poor fellow whose "every single meeting with his so called superior is a humiliating kick in the crotch"¹. Mercifully, in June 2002, I was released in a "skills-rebalancing" process. This is how I came to Seton Hall.

From my perspective, I see none of the ills here that I've mentioned previously. Maybe the fact that we are a Catholic university accounts for it. The culture seems to be more nurturing with a true concern for the development of the complete human being. There is a spiritual essence as evidenced by the University's mission statement:

The Catholicity of Seton Hall is a call to action and a commitment to a building of life that is faithful to the past and open to the future. Seton Hall has responsibilities to the communities of which it is a part. Its caring for all people who are neighbors and fellow citizens should be made visible by the services it offers, and its concern for the well-being of the various communities of faith should be manifest by its dedication to the work of all men and women of good will.²

As you can see, I have been associated with faithless and faith-full organizations; I see the latter as those whose commitment to managing as if faith matters may not be articulated in those words but, nevertheless, is evident in the way they conduct their business and treat their people. For both these types of organizations, it is essential that their leaders be exposed to the body of knowledge that formed the basis of this seminar: For those in the former group, to teach them a better way; for those in the latter group, to reinforce the positive ways in which they already operate and to put a name to what they are, in effect, doing.

In my opinion, this seminar should at least be made a part of the business curriculum at Seton Hall University if not part of the core curriculum of the undergraduate school. It could also be offered to business leaders outside the University community. It carries a very important message that should be communicated to all future leaders as early as possible in their education and development.

References

- 1 "Synchronicity II." From the album *Synchronicity* (A&M) Words and music by Sting
- 2 From the "Catholic Tradition" statement of Seton Hall University

GENESIS AND THE SACREDNESS OF WORK

By Noreen Feeney

Scripture speaks volumes on the importance of work, and a recent close reading of Genesis proved invaluable to my own appreciation and understanding of work. Although already familiar with the Genesis account, a closer read of the sacred text was prompted by Helen Alford, O.P., and Michael J. Naughton's work *Managing As If Faith Mattered*. The authors divide their work into three categories all of which focus on making a connection between work and spirituality. The authors illuminate that not only is it possible to have a vibrant spirituality embraced in the workforce, but that it is vitally necessary to success, both corporate and personal, that spirituality and work remain connected as God intended according to Genesis. The authors further illustrate that the disconnection that exists between work and spirituality has proven damaging both to the companies that operate in this model and to the employees engaged in this work model.

Reflection on Genesis has led me to conclude that the Genesis account of man's creation and fall is, perhaps, truly one of the most fascinating and instructive passages in Scripture. It is no coincidence that at the moment of our initial introduction to God, God is working. Genesis 1:1 reads: "In the beginning God created heaven and earth."¹ Knowing and believing that God could have introduced himself to us in any fashion and yet intentionally chose to be busy working, creating the heavens and the earth, to open the most sacred writings is a keen indicator of the importance and even sacredness of work. That it was God's will for humanity to be engaged in the activity of work is, indeed, a great source of joy because it imposes an unimaginable dignity upon our human work. There is nothing in our work that is insignificant, regardless of our own occasional feelings, as even the smallest and most mundane tasks can be an opportunity to participate in God's divine plan. This renewed and sharpened insight into the dignity and sacredness of work has brought more profound joy to my own work and reawakening of the significance of my work, both on the lives of those I work for and on my own life.

Certainly, God is the supreme and perfect example of what every human being is called to do that is to work. It is both gracious and responsible of God that He should be our primal example of the perfect balance of work and spirituality. The authors' note: "... we bear a clearer image of God the more we imitate God."² God makes clear for us in Genesis 1:1 that we become like Him when we work accordingly. Work, therefore, must be seen as the profound opportunity to allow God to transform us into the persons that He desires us to become, rather than an endless succession of tasks that must be dutifully fulfilled. Through specific examples, the authors clearly show that when work is not properly ordained as revealed in Genesis the effects are harmful, as practices such as unjust wages, unjust working conditions, etc., deny the worker his or her inherent dignity. Again our work, whatever it may specifically encompass, cannot be insignificant and work must be properly ordered for maximum and right benefit.

It is also important to note that the Genesis account is not isolated in its' acknowledgment and elevation of work as the entire Scriptures repeatedly reveal to us, that through our work we glorify God and participate in His divine plan for our lives, simply because we accomplish what God intentionally created us to do. This consistent repetition of the importance and sacredness of work is a luminescent reminder of our dignity as workers. The Wisdom books are a clear example of this repetition and offer encouragement to the worker through the following passages:

"Hard work always yields its profit, idle talk brings only want."

"Whoever works his land shall have bread and to spare, but no one who chases fantasies has any sense."

"A slack hand brings poverty, but the hand of the diligent brings wealth."

"The idler hungers but has no food; hard workers get their fill."

This consistent revelation of the dignity of work by our Creator makes our neglect and practice of this knowledge both unfortunate, and even tragic, as even the best employees may negate the immense value and importance of their work. Accordingly, the impact of our work on our lives may be consistently and grossly underestimated, as the criteria for choosing a specific work may not be based on good principles. Work is an immensely engaging activity, engrossing the human person on spiritual, emotional, physical and intellectual levels. While it may certainly be more common and, albeit usually more necessary, to engage in the activity of work rather than it is to reflect on the importance and sacredness of work, a balance is truly required between the doing and being of work. The worker who does both well will undoubtedly benefit greatly. My own reflection on the sacredness and importance of work has been considerably inspired by the "Managing As If Faith Matters" seminar. The importance of work as one of the key elements in shaping a human person was consistently highlighted in the seminar. With renewed vigor, a necessary review of the Scripture and tradition of the Church regarding work was embarked upon, only to reveal a plethora of passages and texts on the importance of work.

Gratefully, God and His Church have never ceased to be attentive to the issue of work and its importance to humanity. Reviewing the Genesis account has taught me several things regarding the sacredness of work. Returning to Genesis 1, the inspired authors of the sacred texts reveal a very clear order to God's creation. God consistently works first to establish the necessary structures through His creation of light, the sky, land and water in the first three days of creation. Secondly, in the next few days God creates life to fill those structures of land, sky and sea. God works in perfect order. God, knowing what creatures need to live, first, creates a place to live and then food to sustain us before He endeavors to create us. God brings order to chaos, and so it follows that work should bring order to our lives, and that our work should be accomplished in an orderly fashion.

Upon the completion of creation, the Genesis account tells us that God said, referring to His work, that it is good. There is a noticeable satisfaction in the work done. Our work, too, should leave us satisfied and fulfilled and able to echo God's words. Indeed, it is a privilege to work on the campus of a Catholic university where opportunities to be fulfilled in one's work are abundant. Finally, from the Genesis account it is made known, albeit inexplicitly, that God lives in a community and, thus, works in a community. It is through the work of the Father, Son and Holy Spirit, that the work of creation is accomplished. It again follows that since God calls us to imitate Him and His work, God creates us, too, to work in community. The campus of a Catholic university proves to be an exciting and multifaceted community where our work has the potential to have unimagined impact both on ourselves and on our University community. Accordingly, the authors devote an entire chapter to the significance of human growth through the work community. It is, therefore, most appropriate and appreciated that seminars such as "Managing As If Faith Matters" are secured for the advancement and the understanding of the significance of work.

References

¹ New Jerusalem Bible

² Alford, Helen and Naughton, Michael. *Managing as if Faith Mattered*. Indiana: University of Notre Dame Press, 2001.

REFLECTIONS ON *Managing As If Faith Mattered*

By A. D. Amar, Ph.D.

This consists of my reflections and response about a four-day seminar that the Center for Catholic Studies at Seton Hall University organized for faculty, administrators and staff to make them aware of how faith could be integrated in teaching and practice of management. The seminar was conducted by the team of Sister Helen J. Alford, O.P., professor of the faculty of social sciences at the Pontifical University of Saint Thomas (The Angelicum) in Rome, and Dr. Michael J. Naughton, associate professor at the University of St. Thomas in St. Paul, Minnesota. The seminar was based on their book *Managing As If Faith Mattered: Christian Social Principles in the Modern Organization* (Notre Dame, Indiana: University of Notre Dame Press, 2001), and was conducted from May 19 to May 22, 2003, from 9 a.m. to 1:30 p.m. in the Beck Rooms of Walsh Library.

In the past, I have attended a number of workshops and seminars, from one day to three days at Seton Hall University. Most of the time, I have been asked to attend them. To be honest, typically, I never enjoy most of them. In many cases, they have too much rhetoric, "message" and "agenda"—academic or otherwise—to cover and inculcate. When I got the invitation from Dr. Bill Toth and the Center for Catholic Studies, I hesitated, for I expected it to be like one of those other seminars or workshops I did not find very interesting.

Nevertheless, the title of this seminar attracted me. It sounded as if there would be some new information in this seminar that I should be able to use in my classes or in one of my future research projects. The temptation to learn something new overcame the hesitation of going to a seminar that would be another bore. I took the risk, and I am glad to write here that it turned out to be a good risk. It paid off very well. At the conclusion of the fourth day, I walked away with new information on faith and had a very lucid discourse on Catholicism vis-à-vis other major religions, such as Hinduism, Buddhism and Islam, and the use of spiritualism in managing organizational resources—human and financial. I have already made use, in parts, of the knowledge I acquired from the seminar in my M.B.A. management elective class, *Managing Knowledge Workers: BMBA 9319/BMGT 9320* during the May session of the Summer 2003 semester at Seton Hall. I told my students where this information had come from and allowed them to make comments. It turned into an exciting discussion.

The seminar leaders made good use of video and film clips to convey their messages. In particular, I liked the video comparing the Japanese, German and American labor practices with regard to the firm reorganization, such as the steel mills that had become inefficient during the last couple of decades in all three nations. The instructors of this seminar implied that while Japanese and German methods of handling the human element in their organizations, during the steel mills' reorganization were humanistic, on the contrary, the American ways, involving firing and not assuring reemployment, were not. They conveyed the fact that the American methods were driven purely by the economic good of the organization, whereas the Japanese and German methods had balanced very well the human and the economic good. Even though I do sympathize with the plight of the steel mill employees in America who lost their jobs due to the decline in steel mills, I do not support the concept of lifelong jobs or the policy of no layoffs under any circumstance. I also believe that expecting the firm to look for employment for the workers being let go is not only burdensome, but in the long run it will create distinctions among applicants that will not serve well the needs of employers and employees. In spite of the frequent layoffs in America, its unemployment rate, even in the present recessionary economy, is only 6.1 percent, which is about 4 percent below that of Germany. Japan is going through a recession that has now entered its 11th year. It would be imprudent for us to follow examples of these rather failing economies. Even though it may be difficult to blame their employment policies for their failures, the bottom-line remains that, overall, whatever they are doing is not good enough for us to take as a model in the United States of America.

The seminar also covered macro models defining the relative roles of the most important sub-systems of any society: cultural, economic and political. "The mixing of the three, deciding the domination of one over the other two, could have dire consequences on the overall functioning of any society"—so implied the presenters through the model presented at the seminar. They gave out three versions of the mix of cultural, economical and political systems, presented as follows:

- 1) The Social Model of Totalitarianism: a society where politics dominate culture and the economy, such as the one practiced by the Communist countries of China and the former USSR.
- 2) The Social Model of Economism: a system where the economic social-subsystem takes the front seat to the cultural and political subsystems. A vivid example of this system is the American social system.
- 3) The Social Model of Humanism: a system where the cultural subsystem rules the economic and the political subsystems. They did not give specific examples but implied Germany and Japan as models of Humanism.

The seminar put down Totalitarianism and Economism, stressing that allowing the economy to rule the social system causes an ignoring of the importance of human needs and services. The practice of Humanism, allowing the culture to dominate, was advocated. In preparation of the formation of the model, the seminar presenters described culture as an aggregation of three major institutions: the family, the school and the religion. In light of that, when we look at these institutions, we notice that the institution that dominates the group is religion. In fact, religion sets norms of behavior in families and, to some extent, schools as well. In other words, Humanism will be a system that would be basically ruled by the religion. In such a social system, economic and political subsystems will run under the umbrella of religion.

If we look for practical examples of such a model, we realize that this model has been around for quite a long time. It is not a new system. However, it has taken hold anew in some nations in last few decades, particularly in countries of the Middle East and the Muslim world. These are called the Islamic Republics. Their political and economic systems are subordinate to the rules of the Koran. By the world standards, these countries have not been doing well. They are among the most backward societies on the earth. These societies have taken a back turn. I am not sure how many countries in the world would like to model their systems after these countries. Humanism will not be a good system to follow. Obviously, the best system of the three is the Economism model, the model that we follow in the United States of America. Eventually, it works for the good of all segments of the society. It may not work equally for everyone, but, then, when did we say that capitalism was aimed at equality? The systems that emphasized equality have been relegated to the history books.

MISSION STATEMENT ANALYSIS — A POTENTIAL TO MEASURE UNIT EFFICACY

By Richard Hill

Human Resources departments throughout American industry continue to face challenges that result from corporate processes designed to satisfy workforce needs of decades ago. The behavior of the labor market demonstrates that the traditional thinking that informs corporate compensation and benefits strategies and governs working conditions may be inadequate to support the needs of today's highly skilled, highly mobile workforce.

In order to achieve desired institutional outcomes in today's economy, a management initiative that involves faith in God and in His chief work, humankind, suggests that there is a need for corporations to understand and collaborate with human capital to create what are called "excellent goods" that contribute to human development, in addition to the "foundational goods" such as profits and technology. Just as foundational goods like processes, systems, plant, land and machinery are cared for, maintained and periodically rejuvenated to remain relevant and efficient, so also the production of excellent goods ought to be evaluated, nurtured, sustained and acknowledged within organizations for the purpose of achieving excellence and enhancing desired business outcomes in the decades to come.

Organizations that strive to provide meaningful programs as part of their normative institutional initiatives stand improved chances to deal successfully with changing workforce needs within the current labor market and become consistent with faith-based management strategies. To illustrate a potential resource available to strategic planners, a sample mission statement is offered for examination in the light of workers' physical, cognitive, emotional, aesthetic, social, moral and spiritual development in collaboration with the needs of the unit. Please note that the sample, which was designed and developed with a good deal of energy and administrative planning by human resources practitioners, benchmarks elements of human resources management within an institution of higher education.

The illustration is not intended to highlight shortcomings but to present an example of how a well-intended, thoughtful mission statement can either contribute to or fall short of contributing to the production of excellent goods. The production of excellent goods can lead to a successful integration of institutional values in a context of meeting workforce needs when those needs are highly influenced by market forces. In order to demonstrate the advantages that are possible by careful implementation of the mission statement, each element presented is analyzed as to its contribution toward the attainment of excellent goods, or that group of deliverables that develop and enhance the dignity of workers for the organization and the development of a successful business plan.

A typical mission statement exists as a compilation of values and visions of how the world might look from a unit perspective if the elements of each of the unit's functions are successfully integrated. When coupled with measurement tools, the document can present a useful roadmap to management in gauging the performance of the unit against expectations and to furnish constituencies with guidelines as they seek to determine the values that exist within the unit as well as attempting to define the culture of the larger organization.

1. Recruit, select, retain and motivate the best-qualified workforce.

This element directly addresses the needs of the unit and provides a template for the production of excellent goods needed by the organization. It indirectly deals with the physical, cognitive, social and emotional development of the workforce but addresses aesthetic, social, moral and spiritual needs only by inference or not at all. The unit has the potential to develop the direction of the organization it serves by careful consideration of those human

elements possessed by applicants for employment opportunities by prioritizing the production of excellent goods on or above a level of the production of foundational goods. A challenge in measuring the efficacy of this element might be to assess to what extent aesthetic, social, moral and spiritual development can be measured among applicants.

2. Develop/administer wage and salary programs to provide equitable compensation.

As in number 1, above, this element addresses unit and organizational needs and the needs of the workforce in terms of physical and cognitive development. Emotional, aesthetic and social development is indirectly alluded to as an outcome associated with wage and salary programs generally with moral and spiritual development implied through the use of the term "equitable." Reliable data may be available for collection if it can be shown that a relationship exists between what is equitable, or fair, compensation and methods to meet the needs of the workforce. The challenge inherent in this element is to establish criteria for measuring equity in pay and how the workforce views the subject of pay equity. It is possible for wages to be equitable but still incapable of sustaining a workforce whose needs differ dramatically from those of the organization.

3. Create/maintain a positive, productive and safe work environment.

Of the three elements analyzed thus far, this element most closely approaches addressing the greatest number of workforce needs and begins to furnish the excellent goods that provide a business entity with significant advantages over competitors. Clearly physical, cognitive, emotional and social development can take place through maintaining a positive, productive and safe work environment but such development must be carefully measured. Aesthetic, moral and spiritual development can only be surmised if an assumption is made that all other needs are being met. The measurement of successful outcomes, while possible, can be met only by reliance on statistics such as the number of accidents, safety programs attended, lost time, etc.

4. Administer programs/services fairly and in accordance with fiduciary guidelines and standards.

The successful measurement of this element assumes that the fair administration of programs and services within fiduciary guidelines and standards will enhance the production of excellent goods. The challenge inherent within this assumption is that what is good for the unit in terms of policy and practice is also good for developing the workforce.

5. Monitor developments in and maintain compliance with all applicable laws, regulations and contractual agreements.

A hallmark of a substantive mission statement is contained in the monitoring and compliance element that this sample has. Compliance requirements, if met, while unable to guarantee the production of excellent goods, can serve as barometers for the unit to gauge its performance on a short-term, ongoing basis. As with the previous elements, the challenge that exists is to incorporate an accurate measure of the emotional, aesthetic, social, moral and spiritual development in the workforce.

6. Adopt, review, revise and implement fair and effective workplace policies and procedures to cultivate and support a respectful work environment.

It is necessary to assume that having policies and procedures that are fair is also effective. The challenge is upon what criteria can the cultivation and support of a respectful environment be measured.

7. Offer a comprehensive benefits package that helps protect the present and future needs of employees, while taking into account the economic means of the institution.

This element may come closest to establishing the process for obtaining a desired outcome by pledging assistance to protect the workforce at present and to meet future needs. While the benefits needs are unstated, it may be assumed that physical, cognitive, emotional, aesthetic, social, moral and spiritual needs in different proportions are intended to be protected within the capabilities of the institution. This element sets forth a collaborative and mutually beneficial schema for attaining desired outcomes. What remains is to establish how a benefits offering can provide an advantage to the workforce in terms of meeting future, perhaps unrecognized, needs.

8. Maximize the use of technology to simplify processes and improve efficiency.

A causal relationship between both the simplification of processes and the improvement of efficiency in a work unit and meeting the physical, cognitive, emotional, aesthetic, social, moral and spiritual needs of the workforce can be elusive even in the most well-intentioned mission statements. In some cases, maximizing the use of technology can have a deleterious effect on a workforce. The mere simplification of processes may not result in improved efficiency and often, improvements in efficiency can exist in opposition to workforce needs. The challenge of determining success in this element will be to more closely establish by what means the use of technology can aid in meeting the needs of the workforce.

9. Build accountability at all levels for achieving successful outcomes.

In this element, the unit has undertaken to express a vision that may be far beyond its capability to achieve the result established. Clearly, performance evaluation can assist with meeting the physical, cognitive, emotional, aesthetic, social, moral and spiritual needs of the workforce but, as stated, it is unclear that accountability alone will provide that assistance. The unit will need to collaborate with various constituencies in order to initiate, evaluate and analyze success at any level. Again, it will be a challenge to determine success in this element by establishing how increased accountability will achieve successful outcomes. In some cases, like attaining diversity goals, this determination will be more straightforward.

10. Establish/maintain collaborative methods of assessment to ensure that the unit is providing quality services to constituencies.

The challenge to successfully establishing assessment methods will be to determine how the physical, cognitive, emotional, aesthetic, social, moral and spiritual needs of the workforce are met and in what manner goals can be set that directly impact all needs.

11. Encourage initiative and innovation, with a creative openness to new ideas and a willingness to embrace change.

While encouraging initiative and innovation is desirable as an excellent good, it cannot be determined how encouragement of initiative and innovation may enhance the physical, cognitive, emotional, aesthetic, social, moral and spiritual development of the workforce. The challenge remains to establish methods to convert initiative and innovation to measurable elements that can provide an advantage in terms of workforce development.

12. Deliver exceptional quality services in a courteous and timely manner.

The delivery of exceptional quality services can be seen to benefit both the one furnishing the services and the one receiving them. In this sense, the physical, cognitive, emotional, aesthetic, social, moral and spiritual needs of the workforce are addressed and excellent goods are produced. As with other elements, it is necessary to identify methods to determine if services are of exceptional quality and to measure, to the extent possible, the timeliness and amount of courtesy with which the services were delivered.

13. Provide quality, lifelong learning opportunities to the members of the institution.

Furnishing learning opportunities to members of the community may also be seen to provide for the physical, cognitive, emotional, aesthetic, social, moral and spiritual needs of the workforce to the extent that the opportunities are of sufficient quality and meet the needs of the workforce. The simple provision of opportunities without defining what they consist of or how the provision can be measured present a significant challenge to measuring success in this area.

In the foregoing analysis, a number of challenges were identified ranging from insufficiently defined components of goal attainment to those whose achievement may be measured only with difficulty. As with any initiative, the greatest potential for success rests on the amount of relevant data that can be gathered. If a strong assessment piece can be incorporated into the review of mission statement components and applied to the production of excellent goods, the needs of the workforce and the unit can be evaluated on an on-going basis and managers can utilize a "dashboard" model for charting a course for future success. Measurement methods can also be used to make adjustments to the unit strategic plan in response to external market pressures and changing workforce needs. It should be noted that the sample used in this analysis, while containing a number of areas of study for improvement, possesses a fair opportunity to enhance the expressed values and visions.

THE SEMINARY: A WORKPLACE WHERE FAITH MATTERS

By Jean Faber

Many people are familiar with Robert Frost's poem "The Road Not Taken." I see this poem as analogous to my recent job search and subsequent employment at Immaculate Conception Seminary.

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;
Then took the other, as just as fair,
And having perhaps the better claim,
Because it was grassy and wanted wear;
Though as for that, the passing there
Had worn them really about the same,
And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way
I doubted if I should ever come back.
I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I —
I took the one less traveled by,
And that has made all the difference.

— Robert Frost

In 2002, rather than focusing on finding work in my profession as a corporate writer, I took the road less traveled. I deliberately, and rather enthusiastically, focused on finding work in a Catholic institution. I wasn't sure how Catholicity might make a difference, but as a recent convert to Catholicism, I knew that I wanted to be in a community that shared my faith and an atmosphere where my faith would be at least supported, if not fostered. Seeing an advertisement on the Seton Hall University Web site for "Secretary, Seminary," I imagined sitting at a reception desk in a dimly lit, stone-walled building with stained glass windows, ancient tapestries and incredibly pious men, perhaps in Carmelite-like habits, approaching my desk with soft voices and an air of life on another plane. I wondered if I would be knowledgeable enough in the faith to be hired; but the job description outlined only ordinary secretarial duties, so I forwarded my cover letter and resume.

Two months later, I found myself in the position, working in an ordinary building with sheetrock walls, nice religious art and men whose piety is both inspiring and understated approaching my desk with friendly, down-to-earth voices. My work at the Seminary is no different than a secretary's would be anywhere else, but despite the lack of Gregorian chant echoing through mossy cold stone passages, there is something strongly, perceptibly different in this environment of faith.

What I've come to realize, from a recent seminar, is that there are principles at play in this environment that can be applied to and can enhance any business. I won't try to reiterate the philosophical underpinnings introduced in *Managing As If Faith Mattered* by Helen Alford, O.P. and Michael J. Naughton. I will, however, offer observations from an environment where these principles are in place, where shared liturgy and a concern for the common good are practiced — that is, where people are managed as if faith matters.

That is the environment at the Seminary. The administrators make decisions rooted in faith. Work, play and celebration are lived and managed in a knowledge that faith does matter. Both the good of the person and the good of the group are considered in decision making. Administrators swamped with paperwork tend to those items that influence the growth of the student. The fruits of this management style and the inclusion of faith in the workplace can be seen in the everyday interaction of both the employees and the students. We pray for one another, encourage one another and truly care for one another's well being. Of course this is a group of ordinary people — a mix of men answering a call — people working, students commuting to classes, exams, prayer, papers, work and deadlines. A consistent call to do what is right and proper to personal growth, as well as encouragement of others and fraternity can be difficult. The atmosphere is at times challenging. There are certainly successes and failures in our efforts.

The opening premise of Alford and Naughton's book is that managing a corporation or employees as if faith matters enables the manager and the employee, each, to maintain his or her faith, beliefs and basic value system — not leaving personal standards at home, but also living them in the workplace. Faith-based management focuses on the common good of the group and recognizes the intrinsic spiritual good of each individual in relation to the group.

One of the fundamental ways that the Seminary addresses the individual as part of the group is through shared liturgy. It seems to me that this practice would be difficult to integrate into most business situations, but it is vital for individual spirituality:

Authentic spirituality craves and seeks grounding in the community of faith. Authentic spirituality is eager to measure itself against a comprehensive tradition: it is bold (with the boldness of hope) to believe that it can contribute to such a tradition, and it is humble (with the humility of hope) to believe that the tradition offers counsel, discipline and encouragement. Clearly, spirituality can forge the link with that wider tradition through a deep engagement with the liturgy. "The Liturgy of the Church stretches us to be for others — not for ourselves..." (Alford and Naughton 2001, 232-233)

In the Seminary, we share liturgy regularly, there is nothing more natural. We gather on feast days and academic celebrations — our top administrator celebrates Mass and leads us in prayer. We are in a truly unique situation — we are blessed with a "business" where faith not only matters, but is the core of our business, and our work is therefore enfolded within it.

Pope John Paul II's encyclical *Ecclesia de Eucharistia* describes the effect shared liturgy can have in our lives:

The gift of Christ and his Spirit which we receive in Eucharistic communion superabundantly fulfils the yearning for fraternal unity deeply rooted in the human heart; at the same time it elevates the experience of fraternity already present in our common sharing at the same Eucharistic table to a degree which far surpasses that of the simple human experience of sharing a meal. Through her communion with the body of Christ the Church comes to be ever more profoundly "in Christ in the nature of a sacrament, that is, a sign and instrument of intimate unity with God and of the unity of the whole human race. (*Ecclesia de Eucharistia*, Chapter 2, 24)

And the Second Vatican Council in its statement on the Church, *Lumen gentium*, states:

... in the sacrament of the Eucharistic bread, the unity of all believers who form one body in Christ is both expressed and brought about. (*Dogmatic Constitution on the Church, Lumen gentium*, Chapter 1, 3.6)

In the Seminary, we have seen the importance of that unity — a co-worker recently experienced an unimaginable tragedy, the loss of her two children. Words haven't come easily — even to the streams of priests and religious who visit her office daily. But because faith matters, community has been built and the inherent goodness and caring of people becomes evident.

Everyone finds his or her own way to show compassion and give support. A kitchen employee prepares a tray of fine breakfast each day and delivers it to our coworker, she comes back to pick it up, hugs her and later arrives with tea brewed of fresh mint from her garden. The registrar, swamped with files on her desk and students' and deans' requests, unwaveringly takes the time to help in our coworker's office. Students bring gifts of flowers, Bibles, coffee, books, friendship and, most warmly received, sonship — allowing her to, in a sense, mother them and in return be genuinely grateful for the mothering.

For those not ready with words, a basic love for and appreciation of the individual exists. There is a sense of who we are and what we do, so that most of us who may not have the words, are comfortable giving a hug, saying a prayer or letting her know that our thoughts are with her.

I believe we are strengthened by liturgy in our workplace and that as our spirituality is nurtured, we become more supportive of one another. According to the Catechism of the Catholic Church:

The dual dimension of the Christian liturgy as a response of faith and love to the spiritual blessings the Father bestows on us is thus evident. On the one hand, the Church, united with her Lord and "in the Holy Spirit," blesses the Father "for his inexpressible gift" in her adoration, praise, and thanksgiving. On the other hand, until the consummation of God's plan, the Church never ceases to present to the Father the offering of his own gifts and to beg him to send the Holy Spirit upon that offering, upon herself, upon the faithful, and upon the whole world, so that through communion in the death and resurrection of Christ the Priest, and by the power of the Spirit, these divine blessings will bring forth the fruits of life "to the praise of his glorious grace." (CCC1083)

Of course, people in any organization or business would strive to be compassionate and supportive in someone's sorrow. But the Seminary atmosphere of shared liturgy, supporting one another's well being, living a work life that affirms faith and values, brings that compassion and support of others to the forefront of our everyday lives. Not only in times of tragedy, but regularly, we pray for one another, encourage one another and truly care for the person inside the co-worker or student. Management as if faith mattered strengthens our spirituality, stretches us to be *for others* and brings forth the fruits of life to the praise of His glorious grace. This is how Catholicity in the workplace is different, how it has made all the difference. To quote again from Frost's poem:

Two roads diverged in a wood, and I —
I took the one less traveled by,
And that has made all the difference.

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THE ESSENCE OF MANAGEMENT STYLE IN THE NEW MILLENNIUM — SELFISH OR SELFLESS?

By Alan Delozier

As one who tends to ponder the hows and whys of the universe on a regular basis, I often think of the following question in response to my own actions and those of the world at-large: Are we basically driven by our own desire for reward, or by the need to serve others as its own reward? I have yet to find a satisfactory answer, but I tend to believe the powers that shape the human experience have allowed us to embrace either good or evil to varying degrees. This natural paradox falls upon the individual to decide based upon the ethical, moral and intellectual fabric found within his or her respective makeup. Similarly, when one attains management status within an organization his or her own value system is put to the test and can either mirror or betray what is personally believed. This is when a person's true colors and character is revealed. In other words, I believe how we relate to others is a reflection of how we view ourselves, be it secure in the knowledge that fairness and respect spring out of humility or the intimidation and pride bred of insecurity. As the old athletic saying goes – there is no "I" in the word team.

An extreme picture of the "I" concept can be seen in the interaction between loyal employee Dagwood Bumstead and his boss Mr. Dithers (from the comic strip *Blondie*). In the first panel, Dagwood approaches Mr. Dithers and stammers: "Boss, I, er ..." then "Ah ..." and Mr. Dithers retorts: "No" and Dagwood starts to ask: "Could I ..." to which Mr. Dithers says: "no!" and Dagwood questions: "No?" and Mr. Dithers echoes this with: "No!!!" Dagwood then regroups and begins: "Well ..." to which Mr. Dithers bangs his desk and shouts: "NO!!!" before jumping up and screaming: "NO! NO!! NO!!!" In the last panel, Mr. Dithers smiles and guides Dagwood (who by now has a look of both utter frustration and despair) out into the hallway with the words: "But feel free to come in and talk things over with me anytime" (Young and LeBrun, 2002). Although this exchange was created in a fictional manner, the fact remains that such behavior, while firm, is far from fair or benevolent. The prototypical selfish style of management, as it were, is something to avoid *whenever* possible.

Conversely, the notion of positive teamwork can be clearly seen in a classic motion picture such as *It's A Wonderful Life*, where the main character George Bailey forsakes his own dreams of seeking adventure in the world to keep the Bailey Savings & Loan alive after his father passes away. In the process, he establishes a competent, benevolent and steadfast relationship with his depositors. In a famous scene, he averts a run on the bank by dipping into his own modest savings to provide investors with needed capital to live upon. This positive energy carried over to the banking staff, including his absent-minded Uncle Billy who nearly causes a scandal and George's arrest by losing money earmarked for deposit to the evil Mr. Potter (portrayed by Lionel Barrymore, who, as irony would have it, was a Seton Hall student in the 19th century). Mr Potter's mission in life was to bury George and seize control of the bank. In the end, George's wife, co-workers, friends and well-wishers gather around and bail him out of trouble. This is indicative of the high esteem and respect that George Bailey is held within the eyes of the community when his brother Harry (whom George saved from drowning and later put through college) makes a double meaning, but prophetic toast when he proclaimed: "To my big brother George, the richest man in town" (Capra, 1946). This is another example from the world of fantasy, but still falls neatly into the prototypical selfless style of management that is something to embrace *wherever* possible.

Within the realm of reality, the seminar, "Managing As If Faith Mattered," was an invaluable learning experience to which I learned how different management styles could be integrated into a spiritual model that not only has relevance in regard to Seton Hall, but for various places that feature a hierarchical structure of any kind. Sister Helen Alford, O.P., and Dr. Michael Naughton were especially effective in helping me to question long-standing values especially in my own life when it came to determining what kind of organization I wanted to build and

maintain, along with how Catholic social tradition and justice falls into line with such factors as salary, hours, family and other considerations both life and work-related alike. A telling statement made by Sister Helen, which fits into how management and even basic interaction can either be positive or negative is made by people who either influenced us, and/or by people who damaged us. Rising above the pettiness is key when it comes to the latter, then embracing and sharing the seven heavenly virtues of faith, hope, charity, fortitude, justice, temperance and prudence in regard to the former are keys to finding correct balance in management outlook that the moderators addressed in varying forms throughout this seminar.

Another tandem in terms of role model emulation, especially as it pertains to a faith-based management context, are my own patron saints — Francis of Assisi and Bonaventure, who led primarily by the divine forces of preaching and teaching, respectively. The work of St. Francis is legendary in how he treated all creatures with respect and reverence, and by the example of the Friars Minor who, through their adherence to a lifestyle of piety and poverty, were able to gain tremendous influence through their charitable deeds, which have been emulated throughout the ages. The second founder of the Franciscan Order, St. Bonaventure, was able to articulate this in his own model of spiritual expression, which include the phases of purification, illumination and perfection which lead-in with the lofty ideal to adopt "... avoidance of sin and cultivation of virtue ..." followed by "... active, attentive and perceptive prayer ..." which is concluded by the "performance of spiritual and corporal works of mercy ..." (Bonaventure, 1999). This is not only a blessed trinity, but, when it works, is a prime example of Catholic social teaching in action which lies at the heart of unselfish conduct overall.

In addition to the aforementioned examples, my own ideal model of management from the selfless point of view might draw upon the collective wisdom of Ignatius Loyola (*Spiritual Exercises*), Frank Loesser (*How To Succeed In Business*) and Emily Post (*Book of Etiquette*) as a starting point for executives, but this is a combination of philosophies that is rarely attained collectively, or even separately in some cases. As a manager myself, and one at a Catholic institution of higher learning in particular, the lesson learned from this seminar takes on added significance. I believe that open communication, a positive work ethic and teamwork are key. I try to follow the golden rule of yore — "Treat others as you, yourself, would like to be treated" — as my mantra for handling not only the public, but the wide circle of tasks that are faced on an average day basis in my role as an administrator.

There is no sidestepping the issue of financial considerations, however. It seems that along with authority and pride, money is one of the most powerful personal drives present in society. This is a phenomenon present in various places and junctures within the business world, but what about the place where individuals learn about life from publications, professors and peers? Granted, educational institutions (at least in an operational sense), like the corporate world, are driven by profit margin; it is a matter not only of style, but the sum and substance in how this is done to stay afloat and prospering on all possible levels, along with keeping academic quality alive and well for tomorrow's budding leaders.

I am fortunate that I do not manage in a traditional business environment where the bottom line is paramount to survival. I am further fortuitous to be in a field of endeavor, archival science, which allows for altruism in the form of public service to researchers and preservation of historical records to be undertaken. Even in this seemingly low pressure occupation, stress and strife do arise at times. As a human being, it is only natural that I go through mood shifts, but the challenge is to keep professional priorities and personal problems separate from trying to serve as companion, counselor, teacher and cheerleader to colleagues and employees. These characteristics tie into two of the most important heavenly virtues namely — temperance and prudence. Keeping these concepts in mind, there rests in my office rests a replica of the sign that former President Harry Truman made famous: "The Buck Stops Here," which loosely means that responsibility rests with the supervisor and that noble motivation, not financial gain should not supercede the value of people. This is a reminder that basic decency and kindness are keys when it comes to the selfless and selfish question that supercedes thought and makes its way into the animation of everyday life.

Unless one is truly blessed with incredible luck, difficult tasks and unexpected disasters are all part of being in an office situation as well. Alas, this is an unfortunate, and all too common condition in the work-a-day world as we tend to complain (be it valid or not) about how circumstances affect individual outlook. Conversely, many times we do not take the time to realize the positive parts of a profession, which make our contribution something that transcends just filling space and time into a truly fulfilling vocation. The vocation is a defining part of life, and managers can either make a difference in making it positive or negative, and the environment bred along with the legacy established is a crucial part of this equation. Our moderators mentioned the importance of dignity and respect for life and equality of humankind. "Since our work is an important element of the integration we seek, a *spirituality of work* contributes to integrity of life. A Christian spirituality of work is the divinely inspired, human capacity to pattern the work we do upon the truths to which we hold. In other words, our origin — *made in the image of God* — and our destiny — *the kingdom of God* — shape our work, fostering an integrated life through our participation in the inexhaustible but recognizable presence of God" (Alford and Naughton, 1999). Labor relations over capital gain is a principle that is hard to reconcile in a capitalist society when a profit margin chart is the most visible instrument available, but with a happy work environment comes productivity and the tangible result of an investment in ethics and morale-building where the creator, builder and nurturer is to be emulated.

It is often difficult to do the right thing with so many forces pulling you in different directions, especially when it is applied to matters of the heart, mind and soul. Life is often exhausting and the quick fix is often applied in turn. The seven deadly sins (in contrast to the seven heavenly ones) especially pride, lust, envy, greed and sloth are especially troublesome to counter when they make life more attractive, and in some respects easier to digest. This is the main danger when it comes to our ability to exercise free will — a crucial element in shaping us into the type of manager and person we choose to become. As St. Augustine mentions within his work *On Free Choice of the Will* in regard to the question. "Why did God give freedom of the will to men, since it is by this that men sin?" He answered: "We must not believe that God gave us free will so that we might sin, just because sin is committed through free will. It is sufficient for our question, why free will should have been given to man, to know that without it man cannot live rightly ... Both punishment and reward would be unjust if man did not have free will. Moreover, there must be justice both in punishment and in reward, since justice is one of the goods that are from God. Therefore, God must have given free will to man." (Augustine, 1964). Just as we have good and evil, the positive is an important element that has a presence even in the negative. This is a major part of the answer to my question about the need to serve others, which brings about clarity and continuity in my own heart, mind and soul.

So is the manager of today and tomorrow going to be more selfless or selfish? This is a generalized statement, but one that relies on each person to make the right decision. As co-moderator Dr. Naughton pointed out (and is probably the most telling of concluding remarks) that a good end and effective means is a virtue. Theory is fine, but words, actions and practice speak loudly and make more of an impact in how we treat others (Naughton, 2001-03). This is an apt statement in many respects and one that rings true as I attempt to manage according to the time-tested credo — faith *does* in fact matter.

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